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JULY 1949

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE Franz Josef glacier in New Zealand descends to within 700 feet of sea level, passing through semi-tropical vegetation. This glacier moves about fifteen feet a day compared with a rate of about three feet for a glacier in the Alps.

THE largest elephant tusk known weighs 226½ pounds and is ten feet long. It is in the Natural History Museum, Kensington, London. The horn on a rhinoceros may be three feet or more in length.

A NEW type of "NoDrip" tape gives an improved method for the control of moisture which condenses on colder pipes and drips off. The material is a cork-filled pliable tape which can be spirally wound on pipes without special tools.

TRAIN wrecks or derailments can be greatly reduced in number with the inspection of railway wheels for broken flanges or treads, which can be made while the train is in motion. Patents have been granted to M. W. and W. A. Gieskieng for electronic and mechanical devices to check the wheel as they pass over and giving a signal to stop the train when a defect is discovered.

TWO more blood factors have been found and named "Kell" and "Celano." 99.8 percent of white people have the Celano factor which was discovered by Dr. Phillip Levine who also found the M, N, P, factors and correctly interpreted hemolytic disease of the newborn as due to the Rh factor. The Kell antigen was found by British workers. With the now known blood factors that are capable of demonstration by antisera, the combinations of these factors possible number in the thousands. Because these factors are hereditary and because their distribution varies in peoples, they are important in tracing the relationship of ancient and modern peoples.

QUARTZ crystals more than an inch long have been produced synthetically.

JULY 1949

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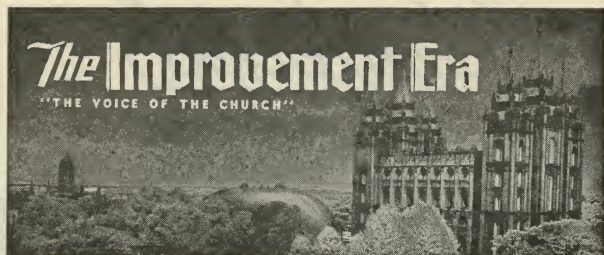
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July
1949

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VOLUME 52
NUMBER 7

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OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Executive and Editorial Offices:

50 North Main Street, Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

THE gaining of the golden harvest was a matter of family and community life and prayer in pioneer days. This representation is the little known west plaque of the world-famed Sea Gull Monument on Temple Square. It is the work of Mahonri M. Young, grandson of President Brigham Young. The photograph is from the Church Radio, Publicity, and Mission Literature committee, adapted for cover by Charles Jacobsen.

★

SHOES

By Clarence Edwin Flynn

MOTHERS have their places where cluster memories sweet. Little cast-off shoes are there, Worn by baby feet.

God, too, has a place, no doubt, Full of souvenirs— Shoes his children have worn out Walking up the years.

Editors

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John A. Widtsoe

Managing Editor

Richard L. Evans

Assistant Managing Editor

Doyle L. Green

Associate Editor

Marba C. Josephson

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INDIVIDUALISM IN AN INDUSTRIAL SOCIETY

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah



A 1949 POLL of this year's crop of college graduates reveals that only two percent expect to develop their own business establishments. Commenting, the pollsters state their conclusion that the 1949 crop has more interest in "security" than in "venture." Is this true? Or are the twenty-year-olds being realistic? If you were a young man, this summer, in the mid-twentieth century, would you be looking for a job with Standard Oil or would you be about to launch the firm of Doe and Company?

IN 1903, Frederick Jackson Turner, the American historian, contributed a piece to the *Atlantic Monthly* entitled "Contributions of the West to American Democracy." In this article, Turner attributed the successful growth of democracy in America to "the fact that an area of free land has continually lain on the western border of the settled area of the United States"—a thesis which first made him famous in 1893. By 1903 the free lands were virtually exhausted. Where they remained, among

... the arid lands and mineral resources of the Far West ... no conquest was possible by the old individual pioneer methods. Here expensive irrigation works must be constructed, ... capital beyond the reach of the small farmer was required. In a word, the physiographic province itself decreed that the destiny of this new frontier should be social rather than individual.

So, the historian faced the future in 1903 and pondered whether individualism could remain a vital element in American life.

ONE out of every eight or fewer of this year's graduates will work for government. (One out of every eight gainfully employed Americans worked for government in 1939.) Most of the other seven will work for a corporation, many of them for giant corporations. The collectivization of the American economy has proceeded along three fronts: (1) collectivization through corporate concentration—Big Business; (2) collectivization through labor organization—Big Labor emerging to match wits with Big Business; (3) Big Government comes in the wake of Big Business and Big Labor, because every citizen comes to have a stake in the production processes dominated by Business and Labor. The modern production process, corpora-

tions, capital, union labor, have taken the place of the individual's personal shovel, ax, and plow. Only the individual farmer, along with approximately a million small businesses, remain. The number of farmsteads and individual farm operators, between six and seven million, declines every year.

IN the decade 1893-1903 Frederick Jackson Turner marked four changes in American national development which constituted, in his eyes, "a revolution." They were (1) the exhaustion of the supply of free land; (2) "such a concentration of capital ... as to make a new epoch;" (3) "the expansion of the United States politically and commercially into lands beyond the seas;" (4) "the political parties of the United States now tend to divide on issues that involve the question of Socialism." Turner did not live to see the Taylor Grazing Act of 1934, which closed the public lands to private entry as a legal fact. But the facts were obvious, if not legalized, in 1903. He did see the first billion dollar corporation, the U.S. Steel corporation, about the time of his 1903 article. Since then, billion dollar corporations have increased thirty-fold, not to mention new, government-owned corporations like the R.F.C., T.V.A., E.C.A., and the Atomic Energy Commission. His third phenomenon, "the expansion of the United States politically and commercially into lands beyond the seas," has proliferated into the 1917 War Finance Corporation, the Dawes and Young Plans, the Hoover moratorium, the Export-Import Bank, R.F.C., Lend-Lease, War Assets Administration, and now, E.C.A.—the Marshall Plan, all dwarfing the signs of the 1903 horizon.

I AM often asked: "Are we headed, in the United States, for Socialism?" In 1903 Turner noted that our major political parties tend to divide on issues that involve the question of Socialism. He hoped the "ideals of the pioneer in his log cabin shall enlarge into the spiritual life of a democracy where civic power shall dominate and utilize individual achievement for the common good."

SOMEWHERE, somehow, individual achievements must retain room for creative activity. The record since

(Concluded on page 466)



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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

MAY 1949

15 THE Tooele Sixth Ward, Tooele (Utah) Stake, was created from portions of Tooele First Ward. Daniel F. Lawrence was sustained as the bishop of the new ward.

The 120th anniversary of the restoration of the Aaronic Priesthood was appropriately marked in most wards and branches. Presiding Bishop LeGrand Richards addressed a four-stake youth conference in Logan, Utah, observing the event.

16 THE appointment of Roy C. Stephenson of Salt Lake City as administrator of the Idaho Falls L.D.S. hospital was announced by Bishop Joseph L. Wirthlin of the Presiding Bishopric. He succeeds William Grant Ovard.

18 THE appointment of Edna K. Pay, president of the Granite (Salt Lake City) Stake Young Women's Mutual Improvement Association, to the general board of the Y.W.M.I.A. was announced by General President Bertha S. Reeder.

The appointment of Adolphus P. Warnick of Pleasant Grove, Utah, principal of Lincoln high school, Orem, and of Gerald G. Smith, of Salt Lake City, formerly active in Mutual work in Hollywood Ward, Los Angeles Stake, to the general board of the Y.M.M.I.A. was announced by General Superintendent Elbert R. Curtis.

Arnold Friberg, widely known artist, and member of the University of Utah faculty, has been commissioned to paint a picture for the Sunday Schools during its centennial year, it was announced. It is expected that he will do a canvas depicting students attending the first Sunday School in the intermountain west, which was held at the home of Richard Ballantyne on December 9, 1849.

20 ROGER L. DOCK was appointed to the Church radio, publicity, and mission literature committee, as a French translator. He is a recent emigrant from Charleroi, Belgium.

22 EAST RIVERSIDE STAKE was formed from portions of the Riverside Stake in northwest Salt Lake City. Included in this, the 174th stake of the Church, are the Salt Lake City Fifteenth, Sixteenth, Twenty-eighth, and Thirty-fourth wards, giving the stake a membership of approximately 4500. Thaddeus M. Evans, bishop of the Thirty-fourth Ward, was sustained as stake president, with Robert L. Bridge, bishop of the Twenty-eighth Ward, and Harold W. Jeffs of the high council, as counselors. Remaining in the Riverside Stake are the Riverside, Twenty-ninth, and Center wards, and the Airport Branch, with a membership for the stake of approximately 4500. Succeeding President John B. Matheson of the Riverside Stake is Glen S. Burt, bishop of the Twenty-ninth Ward. His counselors are Arza A. Hinckley and Robert S. Richards. Elder Joseph F. Merrill of the Council of the Twelve and Elder Thomas E. McKay, assistant to the Council of the Twelve were in charge of the conference.

THE Soda Springs Ward, Idaho Stake, was divided into the Soda Springs First and Second wards. Wilford Dredge was sustained as bishop of the First Ward, and Joseph L. Christopherson was sustained as bishop of the Second Ward.

23 PRESIDENT GEORGE ALBERT SMITH was elected to the advisory committee of the executive board of the

Boy Scouts of America, at a meeting held in Boston. At the same meeting, Elder Ezra Taft Benson of the Council of the Twelve was elected a member of the board of directors of the Boy Scouts.

24 THE formation of an organization was announced to aid convert-emigrants from Great Britain in relocating in Utah. Andre K. Anastasiou, former acting president of the British Mission, is the chairman of the group, known tentatively as the British Mission Advisory Committee.

25 MRS. NORMA FOULGER KNIGHT was appointed to the general board of the Primary Association.

27 THE First Presidency announced the appointment of Vinal G. Mauss, bishop of the Oakland Ward, Oakland (California) Stake, as president of the Japanese Mission. He succeeds President Edward L. Clissold. President Mauss filled a mission to Japan from 1922 to 1924. He expects to go to Japan in August with his wife, two sons, and a daughter, to assume the mission duties.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the chapel of the Dutch Gap (Virginia) Branch, Central Atlantic States Mission.

29 ELDER MARION G. ROMNEY, assistant to the Council of the Twelve, dedicated the chapel of the Chester Ward, Yellowstone (Idaho) Stake.

G. L. Rees was sustained as president of the Smithfield (Utah) Stake, succeeding W. Hazen Hillyard. President Rees' counselors are Stanley F. Griffin and Morris L. Hansen.

President David O. McKay dedicated the Downey Ward chapel, South Los Angeles (California) Stake.

Elder Clifford E. Young, assistant to the Council of the Twelve, dedicated the Lewiston (Idaho) Ward chapel of the Spokane Stake.

30 ELDER EZRA TAFT BENSON of the Council of the Twelve dedicated the Arlington (Virginia) Ward chapel, Washington Stake.

JUNE 1949

1 AN eight-week radio series featuring the Primary Associations of the stakes of the Ogden, Utah, area, was begun over KLO, Ogden.

W. Harold Handley of Ogden, Utah, was appointed to the general board of the Young Men's Mutual Improvement Association.

Enrollment at Church seminaries in six western states and in western Canada for the year ending June 1, totaled 20,575. Of this number 5,555 students were graduated this spring.

2 THE Salt Lake Tabernacle Choir and Organ began making master records from which Columbia Records will issue a record album.

5 ELDER JOSEPH FIELDING SMITH of the Council of the Twelve gave the baccalaureate sermon before the 1949 graduates at Brigham Young University, Provo, Utah.

7 PRESIDENT J. REUBEN CLARK, JR., was the principal speaker at Brigham Young University graduating exercises. The class had 789 members—70 of whom received masters' degrees.

APPOINTEES to the M. I. A. GENERAL BOARDS

FOUR new members have been called to the general board of the Y.W.M.I.A.:

HORTENSE HOGAN CHILD who was born in Thatcher, Idaho, graduated from the L.D.S. Business College and attended school at the University of Utah and the Utah State Agricultural College. She also served in the U. S. armed forces as a naval air corps personnel officer, advancing to the rank of lieutenant, junior grade, in the Waves.

Her Church work has been largely in the Mutual, serving as president of the Washington Ward Y.W.M.I.A. while she was stationed there in the Waves; as president of the First Ward, Denver, Colorado; president of the Tenth Ward, Salt Lake City, before being made president of the Park Stake Y.W.M.I.A. In addition to her stake position, she is serving as teacher of the Tenth Ward Relief Society. Her husband is bishop of the Tenth Ward. Mrs. Child will serve on the Junior committee.



HORTENSE HOGAN CHILD EMMA BLAIR EVANS

EMMA BLAIR EVANS, a teacher in the Capitol Hill Ward Relief Society, has had a rich and varied experience in her Church activities. She was on the stake board of the Salt Lake genealogical society until her recent appointment. She filled a mission to the Northwestern States from 1929-1931. She was married to Ralph William Evans in October of 1932, by whom she has three daughters and a son. Elder Evans operated a trading post at Shiprock, New Mexico, and there Mrs. Evans taught Gleaner Girls prior to her appointment as president of the Shiprock Branch Relief Society. From 1943-47, Mrs. Evans directed the women's and children's activities in the Southwest Indian Mission.

Mrs. Evans was born in St. George, Utah, and came to Salt Lake City at the age of sixteen. She is a graduate of the L.D.S. School of Nursing. She has been assigned as chairman of the Indian committee and to the summer recreation department.

EVA B. JENSEN, born in Midway, Utah, was graduated from Brigham Young University and taught school for one year prior to her marriage to

(Concluded on page 424)

THE First Presidency has approved the appointment of additional members of the general board of the Young Men's Mutual Improvement Association:

ALBERT O. MITCHELL is an associate professor of speech and in charge of the young people's theater program at the University of Utah. He is a native of Parowan, Utah, and a graduate of the University of Utah. He also attended the University of Iowa and the University of Wisconsin, gaining his Ph.D. from the latter institution. He filled a mission to the Eastern States from 1926-29, and during the recent war was a United States army chaplain in the Pacific, attaining the rank of a captain. At the time of this appointment to the general board, he was a member of the presidency of the 182nd quorum of seventy in the Salt Lake City Thirty-third Ward.

He is married and has five daughters. He is assigned to the drama committee.



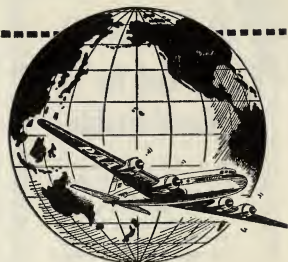
ALBERT O. MITCHELL FRANK W. MCGHIE

FRANK W. MCGHIE served three years in charge of religious education for the Church in the Hawaiian Islands, and has been with the Church department of education for twenty-two years, during which time he has been assigned at Driggs, Idaho, Kaysville, the old L.D.S. College in Salt Lake City, Lehi, Murray, Salt Lake City East, and Salt Lake City South. He is a former member of the M.I.A. general board. He has been assigned to the speech department.

STANLEY RUSSON, a native of Lehi, Utah, attended the old L.D.S. College and graduated from the University of Utah. He is now manager of Leyson-Pearsons Jewelry Company and active in the little theater movement at the University of Utah. He is a member of the Bonneville Stake building finance committee. A former member of the general board, he is assigned to the drama committee.

(Continued on page 422)

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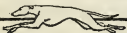


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YOUNG MEN'S BOARD

(Continued from page 421)



STANLEY RUSSON



CLARK N. STOHL

CLARK N. STOHL is a native of Brigham City but was reared in Salt Lake City and attended the University of Utah, and George Washington and the American University at Washington, D.C. He has been active in ward, stake, or general M.I.A. board affairs since 1940 in Utah and California. He is United States Civil Service inspector for Utah. He has been assigned to the Explorer committee.

WILL B. GILLESPIE is a native of Salt Lake City and attended the L.D.S. College and the University of Utah. He is widely known as a softball and basketball player, having been a member of M Men basketball teams from the Twenty-eighth and the Parley's wards in Salt Lake City, and of several softball teams in the city softball league. He is assistant manager of the Salt Lake City branch of Armour and Co. Elder Gillespie will be in charge of the Churchwide elders' softball tournament, and is a member of the athletic committee.

He is married and has a son and two daughters.



WILL B. GILLESPIE



ADOLPHUS P. WARNICK

ADOLPHUS P. WARNICK, principal of Lincoln High School at Orem, Utah, has spent a good part of his life in the cause of youth. He is a graduate of the Utah State Agricultural College and has done graduate work at Brigham Young University, the University of California, and the University of Southern California.

He is a former superintendent of Mutual in the Manila Ward, north of Pleasant Grove, Utah, and was a mem-

ber of the first recreational committee of the Alpine Stake, and served as a member of the stake M.I.A. superintendency. When the Timpanogos Stake was organized, he was sustained as stake superintendent of Mutuals. Upon his release, he was called to the stake high council where he acted as supervisor of the M.I.A. program and the high priests' quorum.

He is married and has one son and two foster children. He is assigned to the M Men committee.

GERALD G. SMITH, the son of the late Nicholas G. Smith and Florence Smith, spent eight years of his childhood in South Africa while his parents presided over that mission. He is a graduate of the old L.D.S. College in Salt Lake City, and of the University of Utah, having played basketball at both institutions. He also studied at George Washington University, Washington, D. C.

He is a former M.I.A. superintendent of the Salt Lake City Seventeenth Ward. He served in the presidency of the Washington, D. C., district of the Eastern States Mission for three years, and was a high council member of the Washington Stake when it was first organized. For the past six years he has been a member of the Hollywood Ward, Los Angeles Stake, where he has coached M Men basketball, taught Sunday School, and been active in working with the adult members of the Aaronic Priesthood.

He is married and has three children. They are now living in Salt Lake City. Elder Smith is assigned to the athletic committee.



GERALD G. SMITH



W. HAROLD HANDLEY

W. HAROLD HANDLEY, a member of the faculty of the Weber (Ogden, Utah) Junior College, brings to the general board the experience of scout, high councilman, and bishop, gained in the areas where his teacher's profession has taken him. He has served as scoutmaster, district commissioner, and camp director in the Cache Valley Council, Boy Scouts of America, and as chairman of the training committee in the Ogden Area Council.

(Concluded on page 424)

THE IMPROVEMENT ERA

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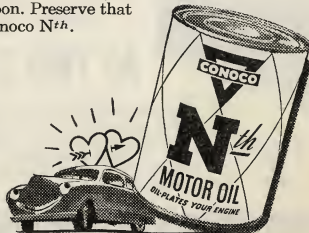


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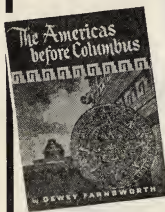
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By MILTON R. HUNTER

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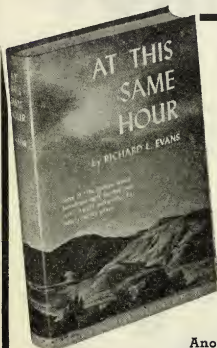
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Young Men's Board

(Continued from page 422)

He attended the National Training School for Scout Executives and graduated in 1937. He has been a member of the high council of the Mt. Ogden Stake and bishop of the Ogden Twenty-third Ward. He received his doctor's degree from Stanford University, California, in June.

He has been assigned to the Explorer committee.

Young Women's Board

(Concluded from page 421)

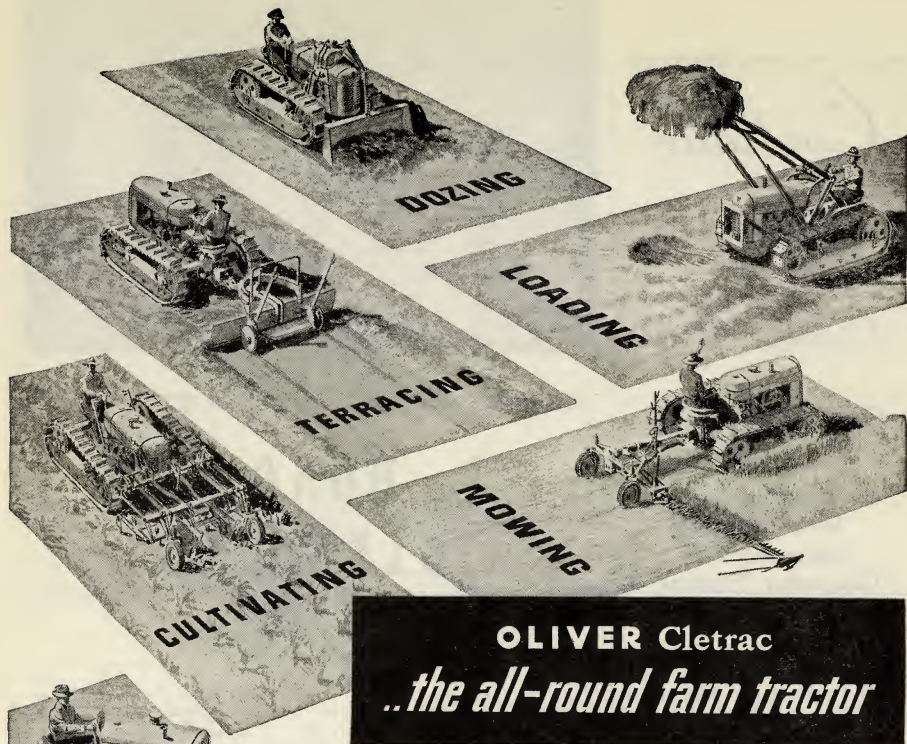
Jay C. Jensen in 1914. When they moved to Salt Lake, Mrs. Jensen was active in the Religion Class, Primary, and then became president of the Y.W.M.I.A. of Highland Park Ward. She became a counselor in the stake presidency of the Highland Stake, and was later stake president, a position she held at the time her husband was called to head the Japanese Mission in the Hawaiian Islands from 1940 to 1943. Upon the death of her husband about six weeks after their return from the mission, Sister Jensen became a member of the Relief Society stake board of Highland Stake. She is the mother of two sons and a daughter. Mrs. Jensen has been assigned to the Special Interest department.



EVA B. JENSEN

MERLE P. POULSON

Mrs. Merle Peterson Poulson was born in Scipio, Utah, and attended school at Snow College from which she was graduated prior to her marriage to Merritt L. Poulson, in the Manti Temple in 1919. In Manti she served as Relief Society president for three years when her husband was bishop. Most of her activity has been in the Mutual, however, for she has served as ward president of Oasis, of Scipio, as a member of the Millard Stake Y.W.M.I.A. board for five years, and was one of the first Bee Keepers to receive her sustained work in that department. She has also been an ordained temple worker in both the Manti and the Salt Lake temples. For the past years, while her husband has been teaching at Bingham High School, Mrs. Poulson has been Gleaner leader in the Twelfth Ward, Salt Lake City. She is the mother of two children, a son and an adopted daughter. She has been assigned to the Gleaner department.



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QUIRRH STAKE HONOR GLEANERS

Back row: Joan Brown, Naomi Openshaw, Elaine Talbot, La Vee Alldredge, Donna Nye. Front row: Helen Brown, Joey Sadler, Lois G. Beck, Patricia Burris, Ada May Beck, Cleo Kunz.

They HONOR Their GLEANERS

By Marba C. Josephson

ASSOCIATE EDITOR

OQUIRRH STAKE (Salt Lake County) Y.W.M.I.A. employs a most unusual plan for furthering Gleaner activity. The plan developed because the stake boards were not satisfied with results that were being obtained from the selection of queens; they knew the disappointment and heartache that had accompanied this practice and realized that all of the girls should have the opportunity of recognition for their achievements.

The new plan, which was inaugurated in 1943, bestows honor on all girls who have earned it—regardless of how many there might be. Those who achieve are called Honor Gleaners, and interestingly enough, most of these Honor Gleaners likewise become Golden Gleaners. The application and record sheet which is used lists eight divisions for achievement:

1. Living the Gleaner Code
2. Attitude (divided into three sections: class, home, ward)
3. Dependability
4. Cooperation
5. Abstinence from liquor and tobacco

6. Attendance requirement — twenty-two class periods
7. Activity (divided into seven sections)
 - a. Banquets (ward or stake as assistant on one committee)
 - b. Firesides (chairman of one fireside committee)
 - c. Special parties (assist with one committee of not more than three members)
 - d. Assemblies (participate once)
 - e. Sacrament meetings (attend at least two a month)
 - f. Participation in two: Gold and Green Ball, play, chorus, speech festival
 - g. Gleaner Girl class period (fill two assignments)
8. Read the reading course individually

In order to recognize these girls who have qualified as Honor Gleaners, a ball is given at which they are presented with a certificate and with some other award such as a corsage or a book.

This program has been a great motivator for activity not only in the Mutual but also in the Church

(Concluded on page 472)

THE IMPROVEMENT ERA

TIMPANOGOS

By Eva Willes Wangsgaard

Legend

IMUSE upon a hillside redolent
Of purpling grape and sun-rouged
pear and peach,
While storied ages penetrate content
And stir my spirit, heart, and mind
to reach
For meanings in an Indian maiden's
bed
Above this valley which she died to
save—
Beneath the northern star her sculp-
tured head,
Against the sky the lips denied her
brave.
Her heart rests in a crypt beneath
her bier,
Through slow years into lucent cal-
cite formed.
Great waves that broke like thunder
on her ear
Have shrunk to these blue ripples sunlight-warmed
And freed the hills for fruited tree and vine—
Her life, her death, not hers alone but mine.



—Photograph, by Biddulph Studios

Escalante

WEIGHTED with weariness and dusty-robed—
Long miles, vermilion-cliffed, from Santa Fe—
A padre squatted near this shore and probed
A chieftain's mind. His dream of Monterey,
Brought nearer by this trek, was growing dim
As savages harangued of deserts strange
And white with bitter crystals, with a rim
That grew from purple hillocks to a range
High as eternity and deep with snow.
He faced his men and gauged with ear and eye
Discouragement, supplies already low,
And let decision hang upon a die.
They circled homeward. Destiny decreed
This valley wait for men of different breed.

Progress

AMORMON scout attained the Wasatch height
And scanned the valley—benchland, coulee, lake.
He caught his breath, eyes closed against the sight
And blessed its beauty for his people's sake.
Dawn rose behind. The maiden's shadow floated
Upon the azure water deeper blue
White-striped with foam. A hermit thrush,
flute-throated,
Stirred in a pine and sang his matins through.

Long years to man are short to her who sleeps
Above this valley floor where he has plowed
The wild-wheat meadowland and sagebrush steeps
For smoky towns and highways motor-loud,
And still he reads her script upon the skies,
His back toward earth and heaven in his eyes.

Poetry

WESTERN ECHOES

By John Sherman Walker

THE wraiths of former years rise eerily
with eve's
return—and sage-sweet westerling winds
revive
old myths . . . and memories . . . and
echoes of
Hoofbeats—pounding down the prairie trail
into the town; cow-ponies stomping at the
smooth-worn hitching rail:
Footsteps—sounding in the streets and
gathering
in the plaza square; the singing stomp of
rowel-spurred boots . . . the clomp of
miner's hobs
across the walk . . . the gliding tread of
moccasins . . .
and the plainsman's lengthy stride:
Hum of voices come again from houses of
the town:
soft strumming of an old guitar . . . and
a girl's
sweet song; low laughter . . . and a
babe's hushed cry;
the lilt of a lost lullaby.

SING A SONG OF CALICO

By Dorothy J. Roberts

SING a song of calico,
For once our mothers wore it.
Though fashion pare it down to "print,"
We still hold and adore it.

What fancies twined its figured length
On Mamma, looking homey
In aprons of it, starched and clean
For kitchens, big and roomy.

"Tie-arounds" and "bibbs" she wore,
With strings in a measured bow.
The memories of "Ma" are wrapped
In yards of calico.

TWO KINDS OF FLOWERS

By John Nixon, Jr.

A STAR may burst and shower cold white
fire
Upon the unsuspecting world below,
And for each spark one daisy of desire
May split the sod and spread its leaves and
grow.

A soul also (not being rapture-proof)
May fall in shining fragments down the
long
Tunnel of night—to foster flowers of truth
Or loveliness or poetry or song.

PLASTIC

By Dale Stethem

EARTH lifts a clean, crisp apron to the
east
And scoops into its fold the pliant day,
A day to fashion with her hands
As if it were a lump of potter's clay.
Earth takes the plastic, yielding ball;
With patient fingers tries there to arrest
A worth-while form—her thought intent
To fashion wisely, model fitly lest,
Instead of pride, her mood shall be to vent
Impatient scorn when, letting apron fall,
She slides her work into the waiting west.

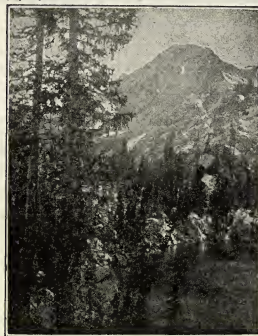
SERVICEMAN'S GRADUATION

By Bessie Saunders Spencer

YOUR stately step beneath a rich festoon
And lofty music has transformed
earth's plain
And sullen hour. Hear in that measured
strain
The tempo for your life this scented June!
The magic of the gown will go too soon
For you who saw this world in throes of
pain,
And conflagration stayed by crimson rain,
Who could not have youth's lilac-tinted
moon.

Go forth to moments when the heart is
tight,
To enter or escape life's prison bars
Of worldliness, to love or loathe their
might.

There comes from those who face life's
sunset spars
The old-as-mankind parents' prayer to-
night,
"That you, beloved, may reach your shrine
of stars!"



UNDER WESTERN STARS

By Catherine E. Berry

THE winds blow hot, and the winds blow
cold,
And the trails are hard and steep,
And the desert nights are lonely
When I lie down to sleep.

But the friendly sky, so wide, so high,
Holds a million twinkling stars.
The air is fresh and clean and sweet,
And freedom has no bars.

Though I like to roam, the trails are home;
The west is a part of me;
Its beauty and peace and grandeur dwell
Deep in the heart of me.

ODE TO A MOUNTAIN

By Camille C. Nuffer

I CANNOT think of a mountain
As a wall of rock and sod,
To me it's a temple;
Where I can be near God.

WILD CANARIES

By Beatrice Munro Wilson

TODAY I saw a lovely thing,
Ten golden birds, a jeweled string,
Swung necklace-like against the sky.

The slender wire they rested on
Flashed silver once and then was gone
In blue too bright for human eye!

And I remembered lovely things
That we forgot. Joys fold their wings
But still, upheld by faith, wait by.

SUNDIAL

By Marghale Woolsey

WITH morning . . .
shadows come . . . long and leisurely.
Across the gently waking world they fling
A path that stretches endlessly away
And promises . . . so much of everything!

At noon . . .
shadows creep close against the wall,
And each is brightly edged with dreamer's
gold.

Time, poised in brilliance, hints foreverness
Of all the heart aspires to have and hold . . .

By evening . . .
shadows go striding up the sky
With urgency in every purple ray;
Stricken, the heart regards inevitable night
And wonders where was lost the long sweet
day.

A PRAYER FOR MEN AT CONFERENCE TABLES

By Floyd T. Wood

GOD of all nations, great or small,
Let them not into error fall;
Cast out the things that make them blind:
The narrow soul, the narrow mind
That faith dishonors; will not see
The peace of right that ought to be.

What matters shade of outer skin
If souls are clean and white within?
Is strangeness, by its nature, wrong?
Is justice only for the strong?
So as they gather to repair
A frightened world, please, God, be there.

OUR NEIGHBOR

By Lutie H. Fryer

MY heart remembers well the day
Our next-door neighbor moved away;
As I recall that farewell note,
Emotions finger at my throat.
We'd neighbored well for thirty years
And shared each other's joys and tears.
I realize love's deathless power
Has well-preserved our parting hour.
Her house assumed a vacant stare;
Its soul had gone; she was not there.
The day had inched itself along;
Cicadas sang their evening song.
When lamps were lighted in the sky,
The breezes echoed our good-bye.
A crescent moon hung in the west,
And sorrow was my only guest.
A tree that hugged the roof with care,
Wind-shaken, seemed my grief to share.

OBEDIENCE TO LAW

By President George Albert Smith

THIS is the month in which we commemorate again the deeds of our patriots and pioneers.

It is pleasing to me as a member of the Church to know that our Heavenly Father is interested in us and in our government. We are fortunate in having our freedom. The mind of man is affected by good as well as by evil influences, and there are in the world those two powers that have been active from the beginning. Knowing that we may be directed by proper influences as members of this great Church and as citizens of this wonderful government, surely we shall not depart from the advice and counsel of our Heavenly Father to follow those teachings that will lead us to destruction.

Knowing that the Lord prepared this land that it might be a haven of liberty for those who dwell here, and understanding that he desires a continuation of those conditions that the builders of this republic fought for, we who are members of this Church ought, in every possible way, to assist in perpetuating that liberty which means so much for the children of men.

We find in the Doctrine and Covenants that the Lord has said this to his people regarding the laws of the land:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land:

And as pertaining to law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98: 4-7.)

In other words, if we fail to sustain the constitutional law of the land, we have transgressed the will of our Heavenly Father.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Nevertheless, when the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (*Ibid.*, 8-10.)

In these days of confusion, when the free institutions of our country are being assailed, it behooves us all to consider seriously and faithfully the benefits that will flow to us by honoring and sustaining the government that was reared under the direction of our Heavenly Father.

We are a peculiar people in many ways, and in this particularly are we peculiar. We believe that the Constitution of the United States was inspired by our Heavenly Father, and he has told us that he raised up the very men who should frame the Constitution of the United States. Knowing that, we should not be led astray by the fallacies of individuals whose selfishness inclines them to attack that which our Heavenly Father has prepared for the people of this land.

In a very early day in the Church our people promulgated their attitude with reference to the law of the land and the purpose of government. It is found in the Doctrine and Covenants, section 134.

We still believe that there is only one way whereby we may enjoy peace and happiness, and that is by observing the constitutional law of our land, and by sustaining that constitutional law that was inspired by our Heavenly Father at the inception of this great government. So, as Latter-day Saints in these times of unrest, we may know that no man is a faithful member of this Church, in good standing, who refuses to sustain the constitutional law of the land, and who lends himself in any way to break down that organized system of laws that has been prepared for the good of the community. The Lord directs that we seek after good men and great men, and that we pray for and sustain them in order that the laws that are

(Concluded on page 477)

The Editor's Page

Part I

A RECENT discussion into which my colleague, Dr. Hugh Nibley, and I entered with a Catholic priest emphasized to me the necessity of the Latter-day Saints' understanding the fundamental facts underlying Peter's confession contained in Matthew 16. The churchman with whom we conversed hammered constantly on the theme and tried hard to convince us of the fact (as he supposed) of Peter's primacy and that of his successors. Many of our young missionaries and elders have difficulty in meeting the arguments of a learned clergy concerning the subject; for this reason alone it would be desirable to review certain fundamental aspects of the problem.

A very able discussion of Peter's confession and primacy from the point of view of the Church is to be found in Discourses III and VIII of Elder B. H. Roberts' *The Falling Away*. (Deseret Book Company, 1931.) The reader is advised to read these excellent discourses in addition to the points brought out in this article.

When Jesus led his Apostles into the district of Caesarea Philippi, he suddenly asked them an unexpected question: "... Whom do men say that I the Son of man am?" (Matthew 16:13.) The question is given as usually reported, but most editors of the Greek text omit the pronoun "I." We may safely assume that the Savior had no need of the information—the interrogation was made so that he could follow it with one of far greater significance: "... But whom say ye that I am?" (Matthew 16:15.) The Apostles had seen him at close range for a long time and should have known him as no one outside their own little circle could have done. What was their innermost opinion of him? Did they have a satisfactory testimony concerning his great mission? Did they understand who he really was? These were all-important questions, because only a short time remained before our Lord was to be crucified. These humble followers were the ones to carry on his work. Without them it would be difficult, indeed, to carry the gospel message to the world.

Simon Peter was the first to answer the Savior's question on be-



A Palestinian City

—Photograph from Three Lions

half of the Twelve, not, I believe, because he was considered by them the chief Apostle—which was doubtful at the time—but because his impetuous, ardent soul was filled to the bursting point with conviction concerning his Master. It should be noticed that our Lord's question was directed to all of them. "But whom say ye that I am?" (Italics author's.) Peter was best prepared to answer first, which fact served the Savior's purposes to the greatest advantage. The enthusiastic Apostle declared: "Thou art the Christ, the Son of the living God." (Matthew 16:16.) This great confession of Peter's fully satisfied the Christ—so much so, in fact, that our Lord blessed him in his famous declaration:

... Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art

The

Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:17-19.)

This is the rendering of the Savior's words as found in the Authorized Version. It is this passage, so warmly debated and so grossly perverted, upon which the church during the Middle Ages built its dogma of the primacy of St. Peter. Dr. David Smith, in his commentary on Matthew, speaks of this dogma as a "medieval invention, unknown to the Great Fathers of the Church." (p. 299.) Why

¹Supreme episcopal jurisdiction as ruler of a universal church.

was the dogma not pressed until medieval times, if it were so important? Why do the Apostolic Fathers* know nothing of it unless, perchance, it was not taught in early Christian times? To be sure, some competent scholars point to certain early writings, such as those of Clement to the Corinthians and those of Ignatius of Antioch, as evidence. I am frank to say, however, that after reading these writings many times, as well as those of the other Apostolic Fathers, I see no compelling evidence that points to the Primacy of Rome. (See, for example, Father James A. Kleist, *The Epistles of St. Clement of Rome and St. Ignatius of Antioch in the Ancient Christian Writers series*. The Newman Bookshop, Westminster, Maryland.) The evidence adduced by some churchmen can, without forcing, be simply explained in other ways. Father Kleist points out that in Clement's letter to the Corinthians, some students are prone to see "actual" proof that even at that early date (A.D. 96) the Bishop of Rome was regarded as head of the universal church. Nevertheless, he is careful to explain that there is "no explicit expression in the letter of the primacy of the bishop of Rome, yet neither is there anything in it to clash with this belief." (*Ibid.*, Introduction, p. 4.) F.

particularly so when one remembers the statement of Eusebius, the secretary of the Council of Nicea (A.D. 325), concerning the place of Constantine as the head or presiding bishop at the time. He says:

Thus he [Constantine] dealt equally with all. And he gave special attention to the Church of God; for when the various districts would disagree with each other on matters, he, as if he were some sort of common [universal—*koinos*] bishop appointed by God, would summon conferences [or synods] of the servants of God. And he did not disdain to sit in the midst of these councils and share their deliberations, as a bishop among bishops, acting as universal umpire [or arbiter] in matters concerning the peace of God.*

Strange, but the Bishop of Rome, or rather his representative, shows no primacy at this important meeting! Why? Obviously because it was not acknowledged at the time.

Now let us get back to a direct consideration of our Savior's declaration to Peter in Matthew 16:17-19. There has been an almost endless dispute as to the meaning of the Lord's words. Following are the chief lines of interpretation which have been followed in explanation of the "rock" upon which the Church should be built:

(1) Origen, the early church father (born about A.D. 185), held that the rock upon which the Christ would build his Church was truly Peter, but—and this is important—not Peter alone. It was Peter, and, besides, all who should join in his ardent confession. "But if you sup-

(3) Some believe the rock to be Jesus himself. This was the interpretation of St. Jerome (A.D. 347-419), and his views were adopted eventually by St. Augustine (A.D. 354-387). Keep in mind that these two men are considered among the greatest doctors of the Roman Church. Why did they not believe that Peter was the rock? Martin Luther of Protestant fame also followed this view.

(4) Others consider it to be Peter's confession of faith. This view is widely held among Protestants.

(5) The view consistently held by Latter-day Saints has been that the "rock" is the principle of revelation. "... flesh and blood hath not revealed it unto thee, but my Father ... and upon this rock [principle of revelation] I will build my church; ..." (Matthew 16:17-18. *Italics author's.*) The Prophet Joseph Smith expressed our view very concisely on one occasion when he said:

... Jesus in his teachings says, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." What rock? Revelation. (*Documentary History of the Church*, V, 258.)

In the sermon from which the above statement was extracted are a few more points made by the Prophet which I wish to quote:

Whenever there has been a righteous man on earth unto whom God revealed his word and gave power and authority to administer in his name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; ... Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (*Ibid.*, pp. 256-257.)

These statements together make clear the position of Latter-day Saints relative to churches which do not claim the gift of inspiration or the endowment of revelation.

MANY Latter-day Saints believe that Joseph Smith said little or nothing more bearing on the "rock" of revelation than what is quoted above. I shall now show, however, that the Prophet did reveal something of great importance to us which reflects considerable light upon the

(Continued on page 471)

Meaning Of

PETER'S CONFESSION

By Sidney B. Sperry, Ph. D.

DIRECTOR OF RELIGIOUS INSTRUCTION
BRIGHAM YOUNG UNIVERSITY

Cayré also admits that there is no direct teaching of Rome's primacy in Clement's epistle, but holds that the whole epistle is an "implicit manifestation" of it. (*Manual of Patrology and History of Theology*, translation by H. Howitt, I, 59, 60.) Such statements are anything but convincing to the critical mind—

pose that upon one Peter only the whole Church is built by God, what would you say about John, the son of thunder, or each one of the Apostles?"

(2) The Catholic Church today regards Peter as the foundation stone on which the church rests in a unique and very special sense.

*I use the term as understood by authoritative Catholic writers. The Apostolic Fathers were writers who, if not Apostles themselves, were supposed to have been acquainted with them or with their immediate disciples.

*Eusebius, *Vita Constantini* I, 44 (Patrologiae Graecae XX, 957-60). I am indebted to my colleague, Dr. Hugh Nibley, for this reference and translation.

EVERY one of you girls dreams of the time when with starry eyes and beating heart you may affirm your affection for the man of your choice.

Love of man for woman and woman for man is the tenderest of all human emotions, a gift of God to us, his children. On its fruition depends the continuation of the human race on this earth. Its sustaining power, its refining grace, its inspiration to high and noble accomplishment in the lives of men and women make life sweet and purposeful, worth the living. To love someone completely is a thrilling experience and brings into action the best within us. It is the cornerstone of sterling character.

To arrive at this happy status is the grave responsibility of youth. Of primary concern to you girls as you move among people is your understanding of this relationship and what it really means. Perhaps you have been wondering about some of its functions.

Sex concerns the intimate association of man and woman. It is a thing of goodness and beauty. The Lord made it so. It is not meant to be evil or vulgar. Its fulfillment begins with courtship, then follows marital union, reproduction, and joyous family life.

You girls have been taught in our Church: "... marriage is ordained of God unto man." (D. & C. 49: 15.) It is not merely a social custom to be entered into thoughtlessly, recklessly, for a lark, or to secure a meal ticket, to be put aside at the whim of either or both contracting parties without serious consideration; rather it is a solemn contract to be respected and maintained in dignity throughout time and eternity.

During the years of your infancy and early childhood your father and mother were responsible for your actions. Now you are growing up and are increasingly claiming the right to make your own decisions. The right of free agency is yours. It was given to all people by the Father, and your parents are anxiously watching and hoping that you will acquire sufficient knowledge and wisdom to choose wisely your friends and your course in life.

The mating of man and woman is according to the divine plan. Deep

in every person the mating instinct is implanted, and according to the Lord's purpose for marriage, the man and woman are brought together in a union which is bound by the ties of true love and confidence. In wedlock these two people find fulfillment of great God-given powers of reproduction, through which physical bodies are found for the spirit children of our Heavenly Father. Deep in your hearts is the desire for motherhood. You brought it with you from the spirit world where you knew with what eagerness and longing spirits await mortality.

THE choosing of a partner in marriage is a serious affair. In fact, one of the most important decisions you will ever make is whom to marry. And the beautiful privilege of temple marriage reminds you that you are constituted to live and love, not only in this life but also throughout the eternities to come. Our Heavenly Father has revealed these glorious truths to us through his servants, the prophets. It would be most foolish for you to disregard their significance in your choosing.

How to choose your mate successfully is your problem, your challenge. Every girl longs to be beautiful, attractive, wanted, sought after by young men. She would have many dates and much fun. She would have a "marvelous" personality and mourns when she has no dates. How to develop dating technique is an ever-present query. If you are alert, you will consider frankly the intimate problems of courtship and marriage and decide early that there are certain rules and standards that it's smart to observe as against others.

Your aim is high. It is to be happily, successfully married to a man whose name you will be proud to own; one who will love and cherish you, who will be a real companion to you and to the children you hope to bear; one who will keep inviolate his marriage vows made with you in a holy temple, and who, by the right of the Holy Priesthood of God which he holds, will protect and guide and bless his wife and children. In this choice your heart will speak, but you must be guided by prayer and a knowledge of your boy friend's character and integrity. You must be equally concerned with



"Lovingly"

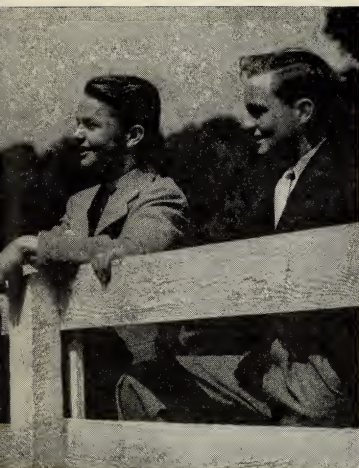
By Verna W.

your ability to give him the kind of home he has a right to expect.

Boy-girl association is desirable. It is nature's way of bringing the right boy and the right girl together. Parents' responsibility is to see to it that adequate protection as indicated by the age and experience of the young people is provided.

Even though filled with many problems the period of courtship should be a happy time. It is a time of many friendships with both sexes. No two personalities are alike, and everyone with whom you associate contributes something to your mental attitude, moral integrity, social grace, and spiritual poise. It is important that you develop a well-balanced personality. As you observe others, you will wish to retain the good and refuse the bad you see in them.

Such wide association with many people will enable you to be discriminating in your choice and affords excellent opportunity for you to find your complement: the one whom you will love and marry. Genuine friendship is built upon the basis of common ideals, considera-



—Photograph by Harold M. Lambert

Yours" Goddard

tion, and respect for each other; from friendship to courtship to marriage is a desirable sequence.

YOUR job is not merely to get married; it is to find your mate. Dates are usually great fun for both the boy and the girl. Both have a responsibility. As the lady partner, what is your responsibility? Besides being ready when he arrives, you will be attractively and appropriately dressed (not necessarily expensively), well groomed, friendly, courteous. It would be smart to have something in mind to talk about. Why not be clever in repartee? Know some small talk, pay due attention to your escort; but, most important of all, it will be your responsibility to help keep the date clean.

What to talk about on a date may be your worry. You younger girls do very well with the other girls, but somehow on a date you run out of things to say. Well, so have millions of other girls. Only with you it mustn't happen for very long because you want to be popular. So why don't all of you give a little thought to some items of mutu-

al interest, and, of course, you will want to know what *his* favorites include. The world is full of wonderful happenings. Let's list a few things you might talk about:

Sports—Your own school, nation, and world. These may be *his* special interests.

Music—New school song, latest popular song, school opera, favorite album of recordings.

School—Play, dance recital, favorite teacher, art exhibit, a capella chorus, prom, square dancing, recent debate, track meet.

Bundles for Europe—Your mother received a lovely plate from a lady in Holland in appreciation of a parcel.

Best movie—Academy award

Church—John's talk last Sunday—he set me thinking. *His* priesthood activities, lesson in Sunday School class

Science—some of the wonderful new discoveries

Books—New and old books you love

Family—Chicken fry in the back yard

Air travel—Automobiles, world peace, English themes, etc., etc., etc.

How many of these subjects could you discuss interestingly? It's best you brush up a little. It is an achievement to be a good conversationalist, but it is equally important that you be a good listener. When talk begins to run low, go home.

THE question of petting will undoubtedly come up. "Shall I kiss him good-night?" is among the first of your queries. Where do you stand on this matter? Many young men and girls pet. I use the term "petting" to refer to any form of caressing between boy and girl, man and woman. Some of the girls say that boys expect and want it, and some boys feel the same about girls. These obviously are not the main reasons. To shrug your shoulders flippantly and say "everybody does it" will not settle the question. The dangers of petting are perhaps not evident to young people because the hazards of such practice are obscured by the momentary pleasure.

Petting may be correctly defined as play with the sex urges which stimulate the reproductive tendencies. . . . To tamper with these urges is playing with fire. . . . Love's impulses lie close to the surface. It does not require abandonment to physical expression to reveal hidden fires, to sense the magnetism of the personality, and to discover natures that are attuned to one another. Indeed it is such abandonment that tends at first to blind one against discrimination in the higher personal values and in the end to bring disillusionment and misery to both. Intelligent choice of a mate must look not only to mutual physical attraction but more so to harmony of tastes, feel-

ings, desires, aspirations, appreciations, and of temperament. It must weigh spiritual more than physical values. The sheer physical gratifications require none of the individuality needed for true mating. Physical gratification can be given and received, as a rule, by anybody and everybody. The best marriages are not begun because of physical attraction alone. But many marriages that end in failure do begin in just this poorer way. Petting is likely to lead to such mismatching by overstimulating the merely physical urges and blinding one to the more essential personal qualities and the more subtle harmonies which are required for a lifelong companionship and enduring happiness. They must be cultivated and developed in friendships and companionships in the years of the teens when love is developing from bud to bloom. And they are not to be cultivated by promiscuous petting. (*The Meaning and Significance of Sex and the Seventh Commandment*, by W. W. Henderson, Ph.D.)

Frequently petting becomes the road to unpopularity and disappointment.

In the beginning those who pet may have no desire to do anything sinful, but as time passes, they may be swept into practices which will find them guilty of the sin of unchastity. You may be thinking, "I would never go that far; I would know when to stop." To this let me say, no one knows his strength. You are forgetting that under the intoxication of passion the will may be overpowered, and desire become the master. The Lord, of course, knew this and said, "Go ye not in the way of temptation, lest ye enter into sin." "Learn to say no. In that word is summed up more that makes for success in life than in all other words of your vocabulary." Know how to use it wisely in the right place.

THE high divorce rate even in our own country is appalling. Authorities on this subject say that one of the commonest reasons for this condition is emotional instability. Because of petting practices during courtship they come to marriage emotionally unstable. This is especially true of girls who have so indulged. "Over-stimulated and wrongly stimulated girls who have indulged in petting find it difficult to respond to normal sex relations, and their chances of satisfaction and compatibility in marriage are very poor indeed." ("Case for Chastity" by Margaret Culkin Banning.) Chastity is a law of God. He has said that he will have a clean people. Sexual impurity is a deadly

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THE SOCIAL SECURITY ACT

Of 1935

By G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT
UNIVERSITY OF UTAH

Part VI THE CHURCH AND MODERN SOCIETY

IN 1945, 7.2 percent of the American people were over sixty-five years of age, a total of 9,920,000 individuals—nearly ten million. In 1860 only 2.7 percent of the nation were over sixty-five, a total of 860,000. With life expectancy rising and the birth rate declining, it is estimated that by 1980 as many as one person in eight may fall in the over sixty group. If we have 165,000,000 population then, as predicted, there will be 20,000,000 people in this modern "old age" group. Most of these people are city dwellers. Most will be dependent upon "jobs" in industry, at hourly wages and weekly pay checks. (There are about six million farms, one and one-half million individually operated businesses in the United States, and several million professional people. The rest are employed by a number of large corporate establishments.) Can a young couple aged thirty-five in 1950, support themselves, buy a cottage, raise their children, educate them, and, in addition, save enough so that by 1980, aged sixty-five, they can maintain existence after being discharged from industrial employment? Industry, prudence, and thrift are the pioneer virtues. Can a little be saved each week? Or do the children's shoes, the doctor, the dentist, the new used car, the new washer, eat up the "margin" over subsistence? It is largely, one might say, an individual problem. This writer is acquainted with a university professor who has not yet been able to launch such a savings program, except as withheld from salary for a retirement program required by state law. After

1976 he will be discharged from his present employment. If he lives an additional twenty years thereafter, as some of his ancestral inheritance indicates, he must seek new employment at age sixty-five or in the meantime save sufficient for himself and wife in their "old age." Their children, not being farmers, will also probably be salaried or wage-workers. And based on their own experience, the parents will not permit themselves to be a burden on their children in 1976. So they must somehow assure some independence

for themselves beginning in 1976. If university professors, with supposedly trained minds and ability to foresee, have such difficulty, what of the millions of hourly wage-earners with large families, who also, under existing industrial practice, are to be replaced by younger men when they reach sixty-five? It is a problem of national significance. No longer can the old folk retire on their farms, oversee the crops, sheds, and livestock, while sturdy John and Will, their brawny sons, perform the "heavies" and produce the livelihood. Today's old folk, in many cases, retire from the mill, the plant, or the factory, go home with their last week's wages to their rented apartment, face the milk bill, the paper bill, the grocery bill, and the rent in a cash, not an agricultural barter, economy. Our educational system, our society in general, has a fundamental task in orienting an urban, industrial generation in ways unknown to their fathers, and preparing for the future—not on an Iowa, or Nebraska, or Vermont farm, but in the mill towns of Pittsburgh, Gary, Chicago, Milwaukee, and American Fork.

WHAT AMERICANS WORK FOR Based On Personal Income 1948



It is this situation, among other considerations, that commanded the attention of economists and social workers for several decades, culminating in a national study in 1934 by the President's committee on economic security, by the national resources committee, and by the Brookings Institute. In the meantime private businesses in depression years suspended company retirement systems, and in some

(Continued on page 469)

THE IMPROVEMENT ERA



IV

"**A** haere mae oe," Addison said to the native. Understanding, he climbed over the rail and jumped on deck.

From the man the captain learned that there were provisions and to spare on the island, so he ordered the crew to lower two boats and prepare for going ashore. The natives in their canoe piloted the boats through a passage in the coral reef which encircled the island. Noah Rogers accompanied the captain in the lead boat, and was the first Latter-day Saint missionary to stand on an island in the Pacific.

The party stayed on shore all night, and next morning the boats returned to the ship, loaded with hogs, hens, coconuts, pineapple, plantains, bananas, yams, taro, papayas, oranges, breadfruit, and lemons. Imagine the effect the sight of all this food had upon the crew and passengers of the *Timoleon*, who had been shut up on that tiny vessel for seven months!

The boats were duly unloaded and when they returned to shore, Addison and Brother Grouard went with them. And when the natives on the island, hungry for the word of the Lord, found that this missionary, "*Paraita*" (Pratt) could make himself understood in some degree because of his knowledge of the Hawaiian dialect, they began to

MISSION TO POLYNESIA

The Story of Addison Pratt
And The
Society Islands Mission

By Doyle L. Green

ASS'T MANAGING EDITOR

urge him to stay and preach the gospel to them. At first Addison could not be reconciled to remaining alone on this small parcel of land, but he could not put out of his mind his experience of being awakened by the sensation in his hand and how that feeling had returned when he shook hands with the native who came aboard the ship. So he sought the Lord in prayer, and was so impressed that he should stay on the island that he was convinced that

should he leave, he would be running away from duty. So he spent the next few days in prayer and consultation with his brethren and in writing letters home. And when the *Timoleon* hoisted sail and headed northward a few days later, Addison was waving farewell from the shore.

Addison found that in addition to the tropical fruits which were growing in wild abundance on the island, there was also a good supply of pigs and chickens. On the marshes were to be found myriads of wild ducks. In the woods were wild hens, and in the mountains the cliffs were alive with wild goats. Fish of every description abounded in the sea. Here, it seems, he had truly found a Pacific island paradise.

NOW to settle down to the serious business of opening a mission and teaching the gospel to a people whom he had long thought must be of the blood of Israel. Surely these Polynesians were relatives of the Indians in America, descendants of father Lehi, whom the Lord saved from destruction in Jerusalem.

At the village of Mataura he also found six Americans who had come to the island to build a schooner. With these men he could converse, and to them he could preach the gospel. He soon found, however, that his

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meager knowledge of the Hawaiian dialect was probably more of a handicap than a help in aiding him learn Tahitian. The Tahitian alphabet, he found, consisted of only five vowels and eight consonants, and contained none of the harsh sounds which are commonly associated with Polynesian dialects: the "g," the "k," and the throaty "gn." These consonants, he learned, seemed to have been dropped from the dialect and a break or rough accent (French *cou de glotte*) adopted in their place. Many long hours each day he spent in listening to the natives talk, and in trying to pronounce words which he wrote down with his pen as he understood them. Construction, too, was difficult, and all in all he soon discovered that his native English had practically nothing in common with Tahitian.

But although he could not talk much with the natives, they adopted him as their own, setting him up in a small, comfortable grass house, near the home of King Tomatoa. And although they ate with their fingers while sitting on the ground, they prepared a table and a bench, a plate, a fork, and a knife, for their missionary. Food was brought daily by various families. The king himself contributed a high-poster bed equipped with a netting to keep away the ever-present, blood-hungry mosquitoes.

IMMEDIATELY Addison began attending a school which was being taught by one of the natives. Here he gathered all the information he could in regard to the language, both from the classes and from the teacher. After a time he commenced a class in English, hoping to teach the students to read, write, and speak the English language. Great were the difficulties he encountered at the outset because of the lack of books. But his own study of Tahitian and his teaching of English received a great boost when, on July 11, King Tomatoa gave him a pamphlet which turned out to be a small English-Tahitian grammar. When Addison asked the king why he had not given it to him earlier,

he replied that he had just found it in the bottom of a sea chest, where it had lain for so long that he had forgotten he had it.

Even in the mission field the saying of Addison's grandmother, "A dog and a gun are the regalia of the Pratts," still held true. To relax, as well as to help provide food for himself, Addison would take the "fowl-ing piece" lent him by his newly-made American friends, and go hunting for ducks, or hens, or

goats. Ofttimes he would go out at daylight or in the evening to engage in this sport which he had enjoyed from his boyhood days, and return with several ducks, or hens, or both. Goat hunts required more time, and, of course, were much less frequent.

A typical entry in his diary is:

June 15: Towards evening I went out with Mr. Hill after wild ducks. I killed three at the first shot. Killed twenty between us.

A ship captain by the name of McLain had given Addison a young dog which he had brought from the Tuamotu Islands, and this animal accompanied Addison on his hunting trips. More than that, he was with Addison almost everywhere he went and often lay by his feet while he was teaching a class or preaching the gospel.

Although Addison could not immediately teach the gospel directly to the natives, he soon found that the Americans at Mataura were glad to act as interpreters. So, on Sunday he would hold at least one service for the English-speaking people and one or more for the natives. Most of his evenings were spent in discussing the gospel, as were his daytime hours in between his studies and classes.

When the call of *terō* (meaning that a ship had been sighted) sounded around the village, several questions streamed through Addison's mind. Was the ship from America, and would it bring him news from his family and the Church? Was it from Tahiti and would he hear from Elders Grouard and Rogers? Would he be able to send mail on it? Always he wondered if an occasion might arise to

teach the gospel. He passed up no opportunity of preaching to the passengers and crew of every vessel which stopped at the island.

ON one occasion, a native-built schooner, owned and sailed by a Mr. Foster, an American living on the island of Ohetaroa, stopped at Tubuai for water. Mr. Foster had heard about the Church from the missionaries on Tahiti, and asked for a copy of the Book of Mormon. Seeing the man's interest, Addison gave him the book, and invited him to bring his crew on shore. That evening Addison talked to them for two hours on the first principles of the gospel. Inviting them back the



—Photograph by Ralph R. Taylor

Women of modern Tubuai. Note the European style dresses, glass windows, and curtains.

next evening, he spent another two hours speaking on the apostasy, the gathering, and the Book of Mormon.

On June 8, 1844, after Addison had been on the island for six weeks, he recorded in his diary that he was finding much excitement among the white people about the things he had been teaching them; especially on the subject of salvation. Now, during their labors on the schooner, most of their conversation was directed to the subject of religion. This was almost more than Addison had hoped for, as these persons were rough and tough men of the sea, the type of men who are generally noted for their ungodliness. A week later one

Mission To Polynesia

(Continued from page 435)

of these sailors, Ambrose Alexander, applied for baptism, and became the first person to join the Church in the islands.

Then on July 21, Addison records:

Sabbath. After the morning service I gave an invitation to all those who felt it their duty to be baptized, to present themselves at a place appointed on the beach, and I would wait on them. The multitude assembled on the beach, there came forward and I baptized Charles Hill, John Layton, Wm. F. Bowen, Wm. Carrington, James Clark (foreigners), Nabota and his wife, Telii, Pauma, and Hamoe, the wife of Haamatua (natives), and confirmed them in the afternoon.

Surely the field was ripe and ready for harvest; in fewer than three months, working against many odds and handicaps, Addison was instrumental in bringing ten souls into the Church, including the only six white men on the island.

The following Sunday Addison organized the Tubuai Branch of the Church, ordaining Charles Hill an elder, John Layton a priest, William Carrington and James Clark, teachers, and John Bowen and Ambrose Alexander, deacons.

Addison writes:

All the proceedings of the day, were attended with much solemnity. I cannot express the heartfelt gratitude that came over me, when I saw the tears of penitence trickle down their sea-worn faces, nor the warm emotions that vibrated my heart

by my hands, till an immense multitude will come into his kingdom.

MEANWHILE Addison, who knew not how long he would be in the islands, where he would be called to go next, or how his future travels might be financed, as he was receiving no support of any kind from home, bit by bit, and probably unconsciously at first, developed a personal welfare project.

On one hunting trip in the mountains his party caught several young goats, some of which were given to him. The natives thought he should keep these, so they built some pens and took turns in caring for them. A short time later, gifts of chickens, also provided for by his native friends, started building for him a poultry flock. Then, when a sow, which Telii had given him, presented him with nine little pigs, Addison had as much livestock as many of the old inhabitants of the islands.

Even the young people on the island joined in. On one occasion some native boys caught a large billy goat in the mountains, and half-leading, half-carrying it, they brought it to the home of their missionary and presented it to him as a *taoa aroha* (a thing of value given with love).

For the first few weeks that he was on the islands, Addison lived in the city of Mataura. But the peo-



—Photograph by Ralph R. Taylor
Native women of Tubuai in typical present-day dress

could speak English and that if he went there he would be forced to speak in Tahitian and would have a much better chance to perfect the use of the language, they reconciled themselves to his going.

As Addison was making preparations to leave, he noticed Telii and Nabota also packing their few belongings. "*Te haere nei orua i hea?*" (Where are you going?) he asked them.

"We are going to Mahu to take care of you," Telii answered.

Addison protested, telling them that that was not necessary; that he would have plenty of friends in Mahu to look out for his needs. But Telii insisted that the women at Mahu were not skilled, as was she, in the fine arts of washing, starching, ironing, and mending. And talk as Addison could, it availed him nothing.

Paraita had learned that the Polynesians "have a custom of making friends with each other and with strangers, that bespeaks a nobleness of soul" which, he thought "white people are strangers to." Telii and Nabota considered him their special friend because he had been living with them, and they thought it was their duty to go with him wherever he went.

So Addison went to Mahu with his friends and divided his time thereafter between there and Mataura, sometimes making the journey between the two cities in a sail canoe or boat; sometimes walking overland through the pleasant tropical valleys.

(Continued on page 477)

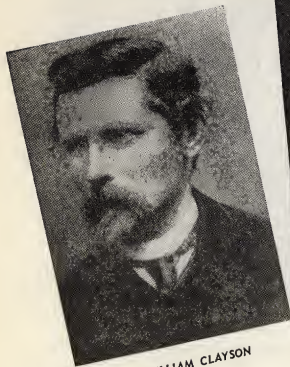
The Island of Tubuai, taken from one of the highest mountain peaks.

—Photograph by George E. Magnusson

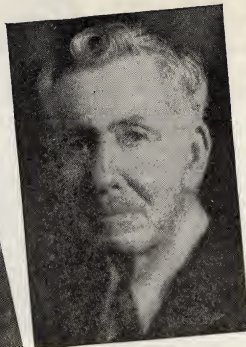


while, on their knees, I heard them thank their Father in heaven that I had been casually thrown upon this island and had become the humble instrument in his hand of bringing them to see their lost condition. I already feel that the Lord has amply rewarded me for my sacrifice on this mission and I pray that he will continue to work

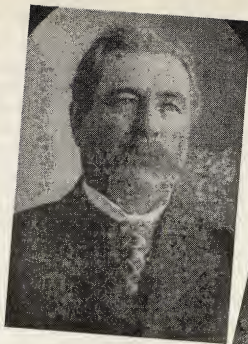
ple of Mahu continually pleaded with him to come to their village to live part of the time. At first his Mataura friends objected, but when Addison pointed out that there was no one at Mahu who



WILLIAM CLAYTON



JOSEPH L. TOWNSEND



O. P. HUISH



JOHN J. MCCLELLAN

COMPOSERS

Of Peteetneet

BY

Madoline Cloward Dixon

MANY, many years ago, when much of the Territory of Utah was little more than sage and savage, three lone wagons pulled out of the wilderness and made camp on Peteetneet Creek. Brigham Young had directed the little party to go south some sixty miles from Salt Lake Valley and there utilize the stream the Indians called Peteetneet. This was October 1850, and the little settlement was called after the name of the creek. Later, in honor of one of the earliest settlers and his son, the name was changed to Payson.

Nestled at the foot of Mount Loafer, Payson is a place of beauty and culture, and four men within her boundaries were to compose hymns for our Church hymn book. From the date of settlement there were people who gave a helping hand to the town's musical needs.

Ten years after the first wagons made camp at Peteetneet a young man set sail from his native England. His name was William Clayton, and he was to become a leader of musical knowledge and inspiration in Payson, giving of his talent to compose the music for several of our present-day hymns. His greatest accomplishment was, however, the encouragement he gave to young musicians.

At the age of ten he had an accident which caused him to be a semi-invalid for a time. To help while away the long hours, a friend gave him a ten-penny whistle. On this he learned the rudiments of music,

and his parents realizing his musical aptitude, gave him training on the flute. He joined the Church and found himself in Payson, Utah. Here his English betrothed joined him, and they were married, to settle down and rear a family.

IN the meantime, since Brother Clayton had increased his knowledge and skill as a musician, he became popular as a teacher, band leader, and composer. He was the first chorister after the choir was organized in 1865, and served in this position until his death twenty-two years later. He was the first leader of Payson's brass band, organized 1869, as well as a leader of the Huish band. Both of these bands accepted engagements from many parts of the territory, winning prizes in many contests.

In those early days there was little printed music and little money to buy it with. One copy would be sent for the others made from this. Brother Clayton often wrote his own music, appropriate for many occasions; several marches he wrote

for the band being used but never published. The music for six hymns found in the *Deseret Sunday School Song Book* are of his writing, and it is not surprising that one of these, "Hope of Israel," has a military air, such as a band might play.

However, melody alone will not make a singable hymn, and it was in Joseph L. Townsend, who came to Payson to teach in the first high school south of Salt Lake City, that Brother Clayton found one who could rhyme words to his music.

Joseph Longking Townsend was born in Canton, Bradford County, Pennsylvania, August 9, 1849. He had received an excellent education according to the means of the times, and at the age of twenty-one was offered a professorship at the Agriculture College of Missouri. This offer he was forced to decline, however, because of ill health, and a short time later he came to Salt Lake City, securing a position teaching penmanship at Morgan's Commercial College. Among his penmanship students he numbered Heber J. Grant, who was his friend for many years.

Within six months, J. L. Townsend had been baptized into the Church and eventually made his way to Payson. He married Alta Hancock and for twenty-five years conducted a drug and mercantile business. Later he taught penmanship at Brigham Young Academy, moved to Salt Lake to become manual training teacher at Salt Lake

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THE IMPROVEMENT ERA



The Sweetwater River, with Devil's Gate in the background.

Storm Along— —The Sweetwater

BY

John F. Richards

ANN MORGAN deliberately thrust her slight body into the constant chill of the unexpected storm. Then, edging along the line of stalled handcars, she finally recognized the vague and snow-covered shape of Tom Jeffries. Bent above the wheel of a cart, he was wedging an iron tire to a tighter fit when she stretched out a hand, blue with cold, and touched him half-caressingly along his shoulder.

"The captain has called a meeting," Ann mouthed into his ear. Still bent, he turned nearly around to catch her words before the wind carried them into the gray and opaque vastness of the storm. In another moment, finished with his task, Tom rose stiffly. He stood before her, a high, lean shape. Even in the dim light of morning Ann could see the dark and ragged brows show concern at her words.

"It will be Griffiths," he said, bitterness making his words rough. "The man is a born troublemaker."

"Will the storm last, Tom?"

"Yes," he answered and would add nothing further. "Are you warm?" He placed a great mittened hand about her waist and shielded her from the wind. It was a few minutes before they reached Captain Wilson's tent and entered with a flurry of snow.

They were the last to come. Dai Griffiths for the Welsh people, Andy Stierwold and Burke Whiting for the English were already there. Completing the group were Captain

Wilson and the junior guide, Sam Overlade. Tom was the other guide sent by President Young to lead the company into Salt Lake Valley, and representing the Missouri Saints who had joined the company at Iowa City was Ann.

Reserved greetings were murmured about. Tension was strong among the Saints since the storm had begun the night before. Fear was even visible in Stierwold's eyes. Ann stood near Tom and looked him full in the face. All the warmth and feeling of his strength came out to her, and, completely happy, she felt the color flood to her cheeks.

CAPTAIN WILSON, a gaunt, stooped schoolmaster in his middle forties, stepped before the group. The power of the man showed only in alert gray eyes and lean-lipped mouth—intelligence, vigor, and goodness: qualities that were necessary.

"The problem is a simple one to solve," he said briefly. "Shall we halt at this point or march on?" His words dropped into a moment's silence before Dai Griffiths, quick to seize the chance, spoke.

"Like I was telling the captain an hour ago, I say wait—stay here—at least till the storm is over. We will

profit nothing but death by going on." He was a nervous little man and quick-tempered, afraid of nothing.

Tom was right, Ann thought, the meeting had been called because of Griffiths. With almost the pride of possession she watched every eye focus on Tom. Wilson was the captain, Griffiths the hot iron in a cold fire, but Tom was their stronghold in time of trouble.

"And what can it profit us, Dai, by sitting here in the snow? Will it feed children, keep them warm? There is only one thing to do—go on, keep walking." His voice was harsh, unfeeling, filled with stubbornness.

"Will you guarantee that supply train? Can you say that it will arrive tomorrow or the next day?" Dai countered. That was the trouble, the crux of the whole matter. Griffiths knew it. Everything, life or death, depended upon that supply train from Salt Lake.

"You look like a man," Tom said, "but you talk like a fool." This was the man he had to beat. The others

THE author of this heartwarming story states that having the



fortune to be born of L.D.S. parents he and his wife were married in the Salt Lake Temple and now have a lovely daughter in the neighborhood of three years. Elder Richards is in his middle twenties. He worked in the coal mines in order to enter Brigham Young

JOHN F. RICHARDS

University where he is studying political science. This is his first published story although he has had two of his poems published in the ERA.

would follow. He drove his words at Griffiths with more and more insistence. "When we left Winter Quarters, I cautioned you about starting too late in the season. But the whole company wanted to go on, even you, Dai. Now the story is different. Everyone is in rags. The handcars need repairs, and the last ration of flour was given out this morning. Nothing can prevent

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STORM ALONG THE SWEETWATER

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disaster except those supplies from Salt Lake City. And you say, halt the march . . . give up the ghost . . . lie down and call it quits. You're a quitter, Dai Griffiths."

Ann watched the blanched look on Griffiths' face, saw the anger light up his eyes, and knew they would march on.

With a quiver of suppressed rage Dai said, "In all my life no man has called me a quitter. If I have to walk into Salt Lake Valley alone and with bare feet, I'll make you pull those words back down your gullet, Tom Jeffries!"

Tempers were high in the tent. The uncertainty was worse than storm and wind, worse than rationed lots of flour and food. Captain Wilson said, "Then it is decided we will go on. The weather does not permit a community gathering for prayer. Tell each of your groups to ask God for deliverance and for strength. If we survive, it can be by the will of God alone. We march in half an hour."

WHO could say which was the hardest, fighting the storm till your breath ran hot and seared the breast, or fighting the gnawing hunger in your stomach, feeling the need for anything that could warm and invigorate. Snow, snow, and more snow, little by little, flake after flake, making each hour more difficult than the last.

Cities are wonderful, Ann thought. When you needed food, you could buy food. When you were cold, heat was plentiful. You never had this terrible aloneness, this ache and fear of death minute by minute, hour by hour. There was never this horrible need for comfort and simple necessities. In Missouri comfort had been taken for granted. Now comfort was the rarest of luxuries. Even life had become a luxury.

Three times during the morning there had been stops to bury the dead. How many more before nightfall would come? Suppose in all this vast expanse of storm and wind the supply train should pass them by. It was possible. They could pass, never hearing, never seeing the four hundred sore-footed Saints whose greatest desire now was to see the valley of the Great Salt Lake.

Slip and slide and stumble . . . wear out your nerves and your body, even your heart, needing only the strength of a man whose vitality was like nothing you had ever seen before. Hour after hour of pulling your cart past others who were making repairs. How long could it go on? How long can the body stand such punishment without decent food, heavy clothes?

And finally, the camp along the Sweetwater, with warm fires already burning from dampened wood. And the love and goodness of Tom, the wonder of knowing him. Was life ever so beautiful?

"Thirteen died today," Tom said with a rancor alien to his nature. He finished helping Ann unpack the utensils. "Thirteen died in a single day. I forced this march upon Wilson. We should have remained in camp this morning."

For the first time in the months she had known him, Ann saw a deep uncertainty take its hold of him. His strength and self-reliance had set him apart. Now he was vulnerable—like any other man—needing a woman's help. She felt her words cautiously, knowing this could mean everything to them.

"But was it your fault? Who is to say whether they might have lived through the day in camp?"

Savagely he turned upon her. "Some of them would have lived. Some would be walking tonight. I killed them in Wilson's tent this morning. They had no chance."

"It was not your fault," Ann insisted. "We are thirty miles closer to Salt Lake. Nothing can take that away from us. You couldn't have made any man walk a step this morning, Tom. They all wanted to come and made their own decisions. Besides, what can we say of the deaths of thirteen to the lives of four hundred?"

This is the way, she thought, seeing his eyes turn outward from the self-blame he was heaping upon himself. "And there is tomorrow. Perhaps the supply wagons will come."

"I'm leaving in the morning to find them," Tom said, doggedly, assurance returning. Ann breathed easier. Things were on safer ground once more.

"You will find them," she said softly with an overpowering confidence in him. "And you will find them in time."

He turned towards a group of men moving in the direction of the oxen. "They are butchering four tonight. If necessary, more tomorrow. We will get by all right."

It is this kind of man I have come to love, Ann said to herself, and I am glad—glad. I would never have met him in Missouri.

DIM daylight came with an aggravating slowness next morning as Ann watched Tom and Dai Griffiths ride wraithlike into the storm. When there had been a request made for someone to leave with Tom, every man in camp had volunteered. Wilson and Sam Overlade were omitted. It was too important that they remain.

Dai Griffiths had been selected for more than one reason. His going would help avert further discontent within the Saints. But he was also an obstinate man, would bow to nothing, man, beast, or weather. Nature had perfected him for such a task.

"I'd rather have Griffiths with me than any three men in camp," Tom had told Ann with something of anticipation. "This man doesn't know the meaning of the word quit."

"But he's a hothead, Tom. Will you have trouble?"

"What does it matter about trouble? The man has nerve. That's all he'll need today."

Now they were gone, and there was nothing to do but wait, praying to God for deliverance. Fear was like a shadow across the face of everyone. How strong were the chances that two men could fight this unending storm, looking for a small wagon train in this vast expanse of space and impenetrable haze? How could two men find such a prize in all the miles which lay between the Sweetwater and Salt Lake City?

There were enough animals for another two days' food. What would happen after that? Starvation—exposure—with the small graves multiplying again and again. Community prayers were offered,

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"THIS last war has proved that modern war and modern civilization cannot exist on the same planet. The destructive powers of physics and chemistry are sufficient to eliminate all schools, hospitals, and cultural institutions." Those are the words of Raymond B. Fosdick, president of the Rockefeller Foundation, in an article written in 1944, before the advent of the atomic bomb. How conservative the statement seems now in the light of the enormously greater destructive power of the new weapon! Scientists have predicted that we have only scratched the surface in the development of the new atomic weapons and that no one can predict the ultimate power they will carry. The fear expressed by world leaders would therefore appear to be justified. The future of civilization is threatened with complete destruction. Mr. Fosdick further said:

If we survive it will be because of the exercise of human intelligence on a worldwide scale. Great leaders of spiritual abilities must marshal the common hopes of all peoples in all countries, and lead them in honest and sincere effort if civilization is to survive. There must be rallying points of unity, centers around which men of differing cultures and faiths can confer, pooling their great resources to preserve their existence.

The destruction of vital resources of human progress are not the only things exciting fear. The hatreds engendered will extend through generations, making attempts at cooperative effort almost futile.

Writing on the same subject two years later, Dr. Thomas Parran, surgeon general of the United States Public Health Service,¹ offers a solution for the problems involved. He is of the opinion that mental and physical health are fundamental, and are essential to prosperity and world peace. He feels that ignorance, poverty, hunger, and disease are underlying factors threatening peace. Where seemingly highly intelligent and far advanced aggressor nations have upset the world, he feels that there is mental abnormality as a basis for it.

An editorial in the San Francisco Chronicle of March 13, 1947, said:

¹"Public Health an International Problem," Raymond B. Fosdick, *American Journal of Public Health*, November 1944.

²"World Health Organization; Cornerstone of Peace," Thomas Parran, Surgeon General, U.S. Public Health Service, *American Journal of Public Health*, November 1946.

HEALTH And WORLD PEACE

It must be recognized at the outset, that the real enemy against which we are fighting is not Russia nor communism, but the condition that makes communism not only possible, but inevitable. The real enemy is poverty. As to Greece and Turkey, and the other beaten down economies, a million or five billion dollars won't solve the problem for them or for us, unless the money is steered into the channels that will restore the health and energies and self-sufficiency of the people.

BY

Joseph R. Morrell, M.D.

These conditions must all be corrected before world peace is assured. Dr. Parran reported that at a conference in New York City, "the largest and most representative in history," the constitution of a world health organization was enthusiastically adopted. This organization promises to be the most important and far-reaching in history for the promotion of public health. The plan is for the worldwide utilization of the most effective methods of disease prevention and health promotion now available.

This is not solely to reduce disease and infirmity, but to reach an all-around objective of the highest possible levels of health, a state of mental and social well-being.

THE conference at which this organization was launched was attended by representatives of many nations. It was enthusiastically conducted in a spirit of complete harmony. Because there was no discord, the meeting had little or no news appeal and went almost unnoticed by the press. "Like a happily married couple, it didn't make news," Dr. Parran said. It was planned to merge all existing inter-

³*Ibid.*

national health organizations into the new world health group, a dream of health officers of the past that seemed unlikely of realization. It seems to offer a new hope for enormous advances in world sanitation and better health.

Dr. Parran said:

It will be the duty of the organization working closely with the agencies of the United Nations, to help the world peoples back to health and sanity. . . . A new world war might well be the last act of a desperate society, struggling blindly for survival from self-inflicted wounds.⁴

The world has become too small because of rapid means of transportation to allow nations to remain in isolation. The maladies of one are too easily transported to another. A disease-bearing mosquito can easily be carried by plane from India or Africa to America. The menace is constant, and the results are far-reaching and serious. The control of these factors on a world scale is essential to world health. Experience has proved the wisdom of this course. The digging of the Panama Canal meant far more than the shortening of the distance from the Atlantic to the Pacific. It meant the first effective control of yellow fever and malaria the world had ever known, a far more potent factor in the progress of mankind than the primary objective of the canal.

WHILE world health has never before been stressed as an agency of world peace as it is being stressed today, remedies have been sought after each great war for the prevention of future conflicts. A. Lawrence Lowell, former president of Harvard University, in an address many years ago, said:

It is hardly an exaggeration to summarize the history of four hundred years, by saying that the leading idea of a conquering nation, in relation to the conquered, was, in 1600, to change their religion; in 1700 to change their laws; in 1800 to change their trade, and in 1900 to change their drainage. May we not say that in the prow of the conquering ship, in these four hundred years, stood first the priest, then the lawyer, then the merchant, and finally the physician.⁵

Those plans all failed because something was lacking, that was vital

⁴*Ibid.*
⁵"Sanitary Engineer Looks Forward," Abel Worlan (quoted), *American Journal of Public Health*, November 1944.

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The Fort on the Firing Line

By Albert R. Lyman

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attack and nature.

X

EIGHT MILES out over the torturing up-hill-and-down, the wounded man in agony begged them to stop, and they camped on a bleak slope with no shelter from the wind that night nor from the blazing sun next day. They had nothing at all to relieve the torture of that ghastly wound—they hadn't so much as a drink of water to give him. They thought best not to go back with a bucket to the river, and the nearest water in any other direction

which they knew, was seven to nine miles away.

The Hall brothers had come with them, and, in the early morning, one of them started with a bucket for Lake Gulch, the other one tended the horses, and Hyrum Perkins started for Bluff to bring help—a wagon—a doctor or a nurse and first-aid material, for the wounded man could not be moved again on a horse. Lem Redd gave all his time to his suffering companion, but there was little he could do to soothe the pain and no materials with which to dress the wound, full as it was of splintered bone.

In the afternoon of that first day on the shadscale slope, the shattered limb became swollen and discolored, and in spite of all they could do, it seethed with maggots. Their supply of rags possible for bandages were almost minus to begin with, and the prospect looked dark indeed. Even if the desperados did not find their way to the east side and follow them, it still looked impossible to keep Lyman alive till help could come.

The fact of the matter is, the thieves did find an old boat, but instead of getting across and trying afoot to overtake the outfit that had left on horses, they went down the river, and one of them reached Lees Ferry, carrying the guns and the clothes of the other.

In that shadscale camp with nothing to look forward to but the arrival of a wagon from Bluff, or to the arrival of the dread shadow with his scythe, Jody Lyman seemed to have but few wretched days left. His leg, twice its natural size, and seeming to be already in the first stages of decay, looked like a death warrant without appeal. One man spent his whole time carrying water from Lake Gulch, faraway over the rocks and sand, and yet there was never enough in camp.

They pondered deeply for something on which to hang their hope; experience had taught them how Providence can intervene at the last minute; but there seemed to be only one way for him in this wilderness, and that was to send an angel from heaven. But he had angels in other places than heaven, and he sent one of them.

Up over the dreary profile of that shadscale ridge appeared a band of Navajos, old Pahlily in the lead. Riding straight to the distressed camp and swinging down from his cayuse, he took the situation in at a glance, his eyes bright with interest and sympathy.

"What are you doing for this man?" he asked in his native tongue,



The Decker Home, one of the early homes in Bluff.

THE IMPROVEMENT ERA



Jim Joe and Kumen Jones, lifelong friends

and Lem Redd gave him to understand he did not know what to do.

"Where do you get your water?" he inquired in kind solicitude.

When he was told they carried it from Lake Gulch, he smiled pityingly, and calling for their bucket, he handed it with a word to one of his men who trotted off over the hill and returned in fifteen minutes with the bucket full of water. The Navajos knew from the smooth rock in that direction there should be water pockets still full from the last rain, and the hole they found is still called Jody's Tank.

Bending low over the wound, the brave examined it carefully, "Go, gather some leaves of the prickly pear," he ordered, "burn the needles off, and mash the leaves up into a pulp. Put a poultice of this on the wound."

It worked like magic; it kept the wound in healthy condition; and in due time a wagon came and ground slowly back over the long, long road to the fort.

A sorrowing company came out on the sandhills to meet the wagon, and as they heard the story of what had happened, the details of murder premeditated and carefully planned, they saw the hideous outlines of problem three as a thing more to be dreaded than they had supposed. These cutthroats would plan to take their scanty means of support and wait deliberately to murder them if they tried to recover it.

The people of the fort could not wait in ambush to kill. Lem Redd could have killed the fellows there

in the willows, but he took care not to shoot near them. These killers, like snakes in the grass, had a frightful advantage, and were more to be feared than either one of the native tribes.

Yet in this latest tragedy there was one bright spot: They saw old Pahlily and his followers saving a man of the fort from certain death. The people liked to hear it, to tell it. Some of the more hopeful ones even foresaw a time the Navajos would help drive the outlaw element from the country. What a thrill it would have been then to know how nearly that dream was to come true.

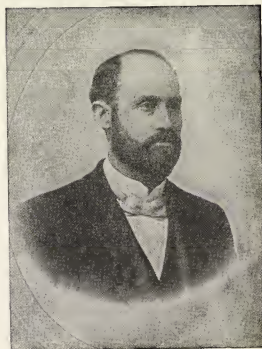
But it was not true so far—the big cattle companies at the base of the mountain were still giving work and shelter to the fugitives, and they gathered like buzzards to an ill-smelling carcass. They stole from the companies, of course; they stole continuously such things as they could take out of the country, and in a small way it saved the people of Bluff. It was the policy of these cattle companies to curry the favor of these desperados in self-defense. The people of the fort could not afford to encourage them at all, and this withholding of encouragement tended to breed the hatefulness which is to be expected in the hearts of thieves.

JODY LYMAN lay helpless in Bluff a long time before he was able to limp out on crutches. His leg was always crooked, always a source of serious trouble, and agonizing operations were performed to remove some lingering splinter of bone. He was the first martyr in the war which was to end all Indian troubles in Utah by establishing law and order in San Juan County. True, he lived thirty years or more after that time, but it was a living death, and when the end came, it was the direct result of that bullet.

The thief had caused a long delay to the repairs on the ditch by running away with the Bluff horses, and it was some time in October before the citizens of Bluff could begin looking again at that hundred rods of river where the ditch had been, and plan either on making a ditch there or on moving out. The very life of the mission hung on that hundred rods of seeming impossibility. The bishop declared firmly they would enter-

tain no proposition involving the abandonment of the mission. He said they must make the ditch, that they would make it, all difficulty and other trouble notwithstanding.

They began in the fall, building down the stream from the place where the river surged in against the cliff, and building up the stream from where it turned out from the cliff. With such cottonwood logs as they could find up and down the river, they would build in the water a kind of house twelve by sixteen feet, weighting it down a piece at a time with stones, and filling it in with brush and rock. With the one house filled in and covered with earth, they would move out on it and build another house in the water beyond. In this way they built houses from above and houses from below till their buildings met in the middle of the hundred rods of lost ditch. With this foundation standing five feet above the river, they scraped in sand and earth along it to make a bank, had the cliff for the other bank, and called it a ditch.



PLATTE D. LYMAN

It took them all winter to get it ready for the water, and that section was known for years afterwards as The Cribbs. Some parts of it cost fifty dollars a rod, valuing work at going wages. They figured that with the completion of The Cribbs, they had overcome the most serious difficulty of their ditch in the sand. They were to find out that it was the beginning of a long program of worse things still.

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"All The ANSWERS"

By Mary Brentnall

DEAR BETSY:

If my mind had been in an electric mixer, I couldn't have had a more violent attack of churned thoughts than your letter produced. I loved hearing from you, of course. You've always been one of my favorite girls. My heart was flooded with joy at your happiness. I'm looking forward to meeting Paul when you come to be married in the temple next month. And I am glad that he is so right in every way.

I was delighted beyond words for you. But those questions—what a deluge! And some of them so hard! I love trying to think things through with you, and certainly you are entitled to all the help you can possibly get—from me or anyone else. But I wonder what you girls did at that kitchen shower besides think up questions and problems. It doesn't seem possible that when you unwrapped a dish towel someone said, "What does a girl do about a jealous boy friend?" It seems strange that when you pulled out that shiny new double boiler, someone asked (with complete detachment), "Just what is a proper chaperone, and what is she supposed to do?" Was there something about unmasking that potato masher which brought forth, "What can we do on Sunday besides go to church?" Was it all a new game for a bride's entertainment? When was that stupefying question asked about kissing?

And then, my darling, you had me reeling with your questions on marriage relations. I love the honesty and candor of youth, and I am not one to dodge intimate questions if I can give any real help, but I am concerned deeply with the need of giving more than my own personal opinions or another's "canned" answers to individual problems. I feel that you and your friends have your own answers if you will search for them.

Let me explain a little. I believe sincerely that there is a life development in human intelligence which is sacred and should be respected. Your baby sister has every decision—if such it can be called—made for her. And your father, on the other hand, makes every possible decision for himself. That is partly what keeps him so delightful and impres-

Let's

TALK IT OVER

sive a man. Between these two extremes of infant and completely adult person lies a wide range of time and growth which gently eases dependence into independence. I do not know exactly where you and your friends stand in this development, and I cannot tell exactly what is right for you. But you can tell if you will.

—Religious News Photo

IN this connection, you will undoubtedly remember Joseph Smith's classic comment, "We teach them correct principles, and they govern themselves." Holy Writ, including modern scriptures does not go very deeply into cases. Instruction on the Sabbath day, for instance, is given in broad, general principles. It is a day of rest: it is a day to offer up "oblations." It is blessed and hallowed. It is made for man. When you were a child and thought as a child, your parents gave you very definite instructions. You were to wear clean clothes on Sunday. You were to go to Sunday School and usually to sacrament meetings. You could visit your grandparents and other relatives, pick flowers for a sick friend, read books, listen to records, sit on the terrace, sing songs, paste things in your scrapbooks, go strolling in the sunshine—or even in the rain—with your father. It was a different day—one of close family association. You loved it. You were filled with delight because your daddy was home with you. You even liked the long evening session of Church because he was beside you to smile at you or to lend his arm as a special pillow for your head.

But you would not want your Sunday so extremely regulated now. This change came because as you grew older you looked into your heart and became closely attuned to that thing called conscience. You made many decisions—whether you fully realized it or not—in conformity with that conscience. True, your parents counseled you, but they too urged you to help that

inner voice grow strong by meeting your own problems — by finding and following what was right for you.

I use the Sunday idea merely as an example, and because I do not want to give you or your friends a list of

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THE IMPROVEMENT ERA



the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

On Waiting for Ideal Conditions

ALL of us, no doubt, intend to do many things that we never get around to doing. There may be many reasons for this. Sometimes we underestimate our capacity, and hesitate to begin; sometimes we overestimate it, and make more commitments than we can possibly fulfill. Sometimes we sit and wait for supposedly ideal conditions. But so-called ideal conditions rarely come. If the men who have most enriched the world had waited for ideal conditions before beginning their work, we should have had few inventions, few masterworks, few discoveries. Men have written and painted, thought and planned, worked and searched, often in poverty, sometimes in illness, frequently in unsympathetic surroundings—despite hunger, despite discouragement, despite misunderstanding. There rarely comes a time in the life of any man when all difficulty, all distraction, and all annoyance are removed. There rarely comes a time in the life of any of us when we cannot find some plausible excuse for not doing something that we could or should be doing. Often people who intend to be generous wait until they are better able to be generous. But it is surprising how their obligations keep pace with their income. Often people who intend to write spend much time sharpening pencils and clearing desks, waiting for peace and quiet, waiting for an uninterrupted day, waiting for the mood to move—and

for many other things which are ideally desirable, but which seldom come all at once. We often wait for more opportune times to set right in our lives some of the more personal things that need setting right. We wait for convenience, or for a time when we think appetites may be less demanding, or for so-called ideal circumstances. And so the hours pass; the days pass; the years pass; and so does life itself, finding us still nursing our intentions. The postponement, the putting off, that always waits for supposedly better times and circumstances, may be the postponement that steals away life itself.

—May 1, 1949.

Parents, Children, and Appreciation

ONE of the difficult tasks that confronts parents is to pass on to their children an appreciation of what has gone into the making of the things they enjoy. Through years of work and worry, parents put forth their most earnest efforts to make comfortable homes. Their children, in turn, not yet having had to make their own way, often take things for granted, and sometimes assume that comforts and conveniences come easily. Parents may tell their children a thousand times over how difficult it once was for them, how many midnight hours have

gone into the making of their homes, how they went without, labored long, and, finally, by hard and sure steps, acquired what they have. To this story children often listen respectfully but sometimes seem not too much impressed. This is partly the fault of children, but perhaps as much the fault of parents who are often over-eager to spare their children the very experiences that have helped parents to face the difficulties of life successfully. This attitude on the part of parents is seemingly natural enough, but of questionable wisdom, because parents are not always going to be here to protect and provide, and sooner or later their children are going to have to stand on their own feet. There are some things parents can do and some things they cannot do. They can suggest the course their children's thoughts should take, but they can't think for them. They can show them how life should be lived, but they can't actually live for them. They can help in many ways, but they can't forever hold their children up beyond their own height or spare them all the realities of life—much as they would want to. One of the greatest gifts that parents can give to their children is to help them to learn how to face life on their own feet. And one of the greatest gifts children can return to parents is an earnest appreciation for the privilege of life, an earnest respect for the teachings they have received, and an earnest appreciation for the homes which the love and labor of their parents have provided.

—May 8, 1949.

(Continued on page 446)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD

(Continued from page 445)

It's Being Done

SOMETIMES when we are asked why we do something, we have no better answer to offer than the fact that "It's being done." But there ought to be a better reason for doing something than the mere fact that someone else is doing it. Before we do what others are doing, we should satisfy ourselves that they know what they're doing—and, furthermore, that it ought to be done. As one philosopher wrote: "To copy faults is want of sense." We must remember that everything we do merely because someone else is doing it was once started by someone. And maybe the person who started it knew what he was doing, and maybe he made a mis-

take. Sometimes the blind lead the blind. Sometimes a crowd that doesn't know where it is going follows another crowd that doesn't know where it is going. A crowd may follow a "craze" and be much embarrassed about it later. We could all mention many such crazes that have become unexplainably popular but that look foolish when we look back. Some commonplace comment that someone once made can easily gain wide currency. We have all seen many slang phrases flare up and fizzle out. And some twist on the trail that someone once made can easily become the accepted course. Rocks that someone once went around can easily account for a winding road. Indeed, wasteful and winding roads and wasteful and inefficient ways are

often perpetuated because someone did what someone else did, without being sure that he knew what he was doing. There are many ways in which things get started—false and useless, as well as worth while things, and it would be good for all of us occasionally, individuals and institutions alike, to look closely and critically at some of the things we do merely because we have always done them, or merely because someone else does them. There are many fine things to follow, many things that we must follow; but to follow faults or foolishness, to follow old errors, to follow men's mistakes, or to follow wasteful ways is "want of sense."¹

—May 15, 1949.

¹Charles Churchill, *The Rosciad*

The Worst That Could Happen

HUMAN thoughts and feelings are contagious; and an epidemic of losing faith in the future is one of the worst things that could ever happen to this world. We can assume that a situation is hopeless, and even if it isn't, our attitude might make it much worse than it is. For our present purpose, suppose we presume that the worst we fear were actually going to happen. Suppose that civilization were surely doomed. Suppose that all men and all moral and material values were going to be wiped off the earth. Suppose all these fearful suppositions were true! Even if they were, what could we possibly lose by building for the future? And what

could we gain by giving up in dark despondency? Let's put it another way: Suppose that a man had been told he had only a year to live. Would he be smart to live as if he were already dead—and so lose the year he might have had and maybe much more? Or would he be smart to live as if he were very much alive? Now mind you, it is not to be conceded that the uncertainties we fear will certainly befall us. But suppose they would. Suppose a year from now, five years from now, twenty-five years from now, all would be over. Suppose all this were true. Yet wouldn't we be better off by living as if life were going on, rather than by living as if all were over. Perhaps no man who has seen much

of life has escaped his days of deep despondency. Despondency is one of the most dangerous diseases that the world faces or has ever had to face, and it isn't always easy to lift ourselves out of it. But even if the worst were true, what could we gain by living as if there weren't going to be a future? And what could we lose by living as if there were? Life without faith in the future would be all but meaningless. There has always been a future—and there are providential purposes that prevail, despite the foolishness of men and the forces they set in motion. Anyone who has any regard for his own future and for the future of his family will fight against the false feeling that there isn't going to be a future worth living for or worth working for.

—May 22, 1949.

To You Who Mourn—and to You Who Remember

THERE is perhaps no more persistently pondered question among men than that of immortality, and one great witness of its reality is that men deal in futures. The time rarely if ever comes in the life of any person when his planning and his purposes do not extend beyond the present. This is true of those who seemingly yet have far to travel in this life, and also of those who seemingly have not far to go. Men have in common a love of life, even

under conditions which would sometimes seem to make the love of life difficult to understand; and even when interest has been lost in the values of this world, there are earnest thoughts for the future. The constant beckoning of the limitless unknown urges us on, as it always has and always will, no matter what age we have attained as men count time. This universal looking toward things to come, this ever-present awareness of what lies beyond our

present perspective is born of man's conviction of his own personal and perpetual continuance. Of course there is always the certain fact of death to be faced. As the ancient prophet proclaimed: "What man is he that liveth, and shall not see death?"¹ Some fear it; some calmly contemplate it. But there is nothing more certain than that we shall all sometime leave these familiar sur-

¹Psalms 89:48

(Concluded on page 460)

THE IMPROVEMENT ERA

ON THE Bookrack

hope that China, which has so great a history, can look forward with confidence that China can reach a solution of her problems and reach some agreement with her enemies.—M. C. J.

A SCIENTIST'S APPROACH TO RELIGION

(Carl Wallace Miller. The Macmillan Co., New York City. 127 pages. \$2.00.)

THE professor of physics in Brown University here declares in nineteen brief chapters that science may help, not hinder, the person who seeks the truth of God and his Son, Jesus the Christ. Besides, it is a man's own witness to the realities of religion. It is good reading in this day of turmoil, even if some points cannot be accepted.

—J. A. W.

THE BURNING OF THE BOOK

(Cecil Mathews, compiler. Published by the Compiler, 501 4th Ave., Salt Lake City, Utah. 1947. 48 pages. 50 cents. \$5.00 a dozen.)

JERRY C. MATHEWS, a Baptist minister, was so antagonistic to the Latter-day Saints that he threw the Book of Mormon, left by a passing missionary, on a pile of burning rubbish. As he did so, a voice whispered, "Don't do it, the book is truth." The consequent conversion and the delayed baptism (1945) form the interesting and faith-promoting story told in this pamphlet, in Brother Mathews' own words. There are also a simple, heartfelt testimony by Brother Mathews' daughter, a sermon and several poems by him. The Lord continues to speak to honest lovers of truth.

—J. A. W.

ROCKY MOUNTAIN CITIES

(Edited by Ray B. West, Jr., W. W. Norton and Co., New York. 1949. 320 pages. \$4.00.)

TEN CITIES are featured in this interesting book in which ten qualified writers deal with the various cities which have colored and been colored by the Rocky Mountains in which they have arisen. The ten cities, Reno, Coeur D'Alene, El Paso, Cheyenne, Albuquerque, Salt Lake City, Tucson, Butte, Santa Fe, and Denver, are also historical, fascinating cities, which Casey McWilliams points out in his introduction: "are more varied, less integrated, more mixed up and unfocused than the cities of other regions." The articles are written by persons who have lived or are living in the cities described, and although at times the emphasis might be questioned, the information is accurate.

An interesting book, it will indicate some of the problems that need atten-

tion and suggest probably some of the means that may be used to make these cities more nearly what they should be.—M. C. J.

AND ONE TO GROW ON

(John Gould. William Morrow and Co., New York. 1949. 253 pages. \$3.00.)

THIS nostalgic book will carry many folk back to the days of their youth—and will make many experience vicariously the rural life of a generation ago. The beginning sentences will prove a stimulus to further reading of the book. "It wasn't geography that made my town. The geography may have made the people, but the people gave us the peculiar and distinct advantages that made my town one of the best in the state of Maine for growing-up purposes." The author tells about the characters who made the town—and the book—and stirs all of the readers' memories of other towns in other states.—M.C.J.

SEAFOOD AND WILD GAME COOK BOOK

(Theora W. Crosby and Irby Stinnett. The Naylor Company, San Antonio, Texas. 1948. 177 pages. \$2.50.)

COMPLETE with contents and index this book will prove a valuable addition to the cook's shelf of good cookery books. The recipes consist of standby dishes as well as some new ones—enough to add spice and variety to any meals, and to give added zest to the special meals that everyone wants to have on extra-special days. A welcome section deals with sauces for seafood and wild game that will prove a delight to every gourmet.

—M. C. J.

THE PAGEANT OF CHINESE HISTORY

(Elizabeth Seeger. Third Edition. Longmans, Green and Co., New York. 414 pages. \$3.50.)

HISTORY is always fascinating and probably none is more so than that of China, which is a country of such antiquity and of such differences from the west that its history reads like a novel. The wisdom of the great sages of China is also included in the book—which makes it doubly valuable. The culture of China appears also in the book. The final chapter deals with the advancement of the Japanese against the Chinese—and the author's confident

CONTEMPORARY RELIGIOUS JURISPRUDENCE

(I. H. Rubenstein of the Illinois Bar. The Waldman Press, Chicago. 1948. 120 pages.)

THIS work by Rubenstein, who is a member of the Illinois State Bar, constitutes a book on a subject hitherto neglected by writers. The work is of value primarily for the attorney who may in his practice find occasion to bring charges against or to defend those who mislead the public by faith healing, fortune telling, etc., as well as those pacifists who, by openly opposing any preparation or prosecution of war might tend to strip the nation of its defense or weaken its war effort. The author has made a rather complete treatment of the legal rights involved and has brought together a useful collection of court cases with summarizations of the several issues involved.

The author has, however, approached the subject with a biased mind which he admits in his preface. The book is well organized and carefully documented and will not only serve a useful purpose for those engaged in the practice of the law, but also officials concerned with the public welfare and the general enforcement of the law. For the general reading public, it carries little interest.—William E. Berrett

NILS

(Ingri Edgar, Parin d'Aulaire. Illustrated. Doubleday and Company, Inc., Garden City, New York. 1948. \$2.50.)

NILS' father and mother had come from Norway, but Nils was accepted as a regular fellow until the beautiful, handknit stocking came from Norway. Then things changed—until Nils learned that it is not altogether bad to be different. A good story for the picture book age is this newest d'Aulaire book.—MCJ

AMERICAN CHAMPIONS

(Glady's Emerson Cook. Illustrated. Macmillan Co., New York. 64 pages. \$1.75.)

IN this delightful book the author has illustrated and written about six great classes of dogs that have won prizes: Sporting Dogs, Working Dogs, Terriers, Non-Sporting Dogs, Toy Dogs, and Hounds. In all she has discussed and drawn seventy-four varieties of prize-winning dogs. The adult should find this book particularly enlightening at the same time that children will go into ecstasies over it.—M. C. J.

Evidences and Reconciliations

ccxv. What Limitations Are Placed Upon the Free Agent?

LATTER-DAY SAINTS are a free people. There is no coercion among them. They are taught the truth. They then, at their own peril, accept or reject it. Perhaps no other gospel principle is more dearly cherished than the rights of free agency, which indeed is an eternal quality of intelligence.

This is made clear in several revelations to Joseph Smith. One says:

"All truth is independent in the sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence."

This profound law is applied to daily life in a sermon by Joseph Smith:

"... all men are created equal, and that all have the privilege of thinking for themselves upon all matters relative to conscience. Consequently, then, we are not disposed, had we the power, to deprive any one of the exercise of that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts."

This law has received the support of all Church leaders. For example, Brigham Young says:

"The volition of the creature is free; this is a law of their existence and the Lord cannot violate his own law. . . . This is a law which has always existed from all eternity, and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice."

President Joseph F. Smith likewise confirmed the doctrine:

"... all the members of the Church . . . [may] express their will according to the God-given agency that every man in the world enjoys. . . . The freedom of the Latter-day Saints has never been curtailed nor lessened one whit by their becoming members of the Church of Christ. . . . There are no freer people upon the face of the earth today than the Latter-day Saints."

Really it is the duty of every intelligent creature to exercise the right of choice inherent in free agency.

The free agent, however, acts under distinct limitations. He may do as he pleases, but there are bounds to free agency. This is a world of law, from the laws of God and of nature to the laws of man. The free agent cannot set aside the law, he can only accept it or reject it. That is, he can either

obey the law and receive its benefits, or disobey the law and suffer the consequences.

The man on the housetop cannot with impunity jump to the sidewalk. He will probably be dashed to his death. He who violates the law of natural balance or stability, and spends more money than he has, finds only misery in his accumulating debt. Or, he who speaks lightly of education, soon finds himself without the subtler, higher joys of those with opened minds.

The free agent must learn, else his agency is of little value, that life, the larger life comes from conformity to law; and that opposition to law spells eventual death. Therefore, the man on the housetop secures a parachute and descends safely to the ground; the man in debt saves and goes without until the debt is paid, and a surplus is begun; the unlearned man, who scoffed at education, sets out to seek knowledge and mental training.

This principle holds for the laws of society. The free agent may not agree with them, but if he is part of the group, he must comply with the actions of the majority. There is no sorer sight than a free agent battling against the laws and regulations of his own group; instead of seeking lawful means to effect the changes desired.

This applies also to religious matters. When the intelligent free agent joins the Church, he accepts and complies with the authorized doctrine and practice of the Church. If he will not do this, his free agency will and should lead him out of the Church. But, free agency does not permit a person to take issue with the prescribed mode of life of the organization he has accepted.

A person's true welfare is the great objective of life. "... men are, that they might have joy." Free agency should be exercised, always and solely for that purpose. That places a deep obligation upon the free agent. That limits, but happily, the great gift of free agency, which should be used with caution. That becomes a guide to the free agent, whose right of choice may cut, as a sharp sword, for right or wrong.

When the larger view of life is obtained, free agency and obedience are as twin brothers. Moreover, if a person is guided by the power of the spirit of God, he will use his free agency for the welfare of himself and his brethren, and for the building of the kingdom of God. Then, free agency, the great gift of God to his children, will deal with the large issues of life, and will not descend to trivial quibbles.—J. A. W.

¹D. & C. 93:30

²Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 49

³Discourses of Brigham Young (1943 edition), p. 62

⁴Gospel Doctrine (1939 edition), p. 47

⁵11 Nephi 2:25

(Continued on following page)

EVIDENCES AND RECONCILIATIONS

(Continued from preceding page)

xxxvi. *Do Cherubim and Seraphim Have Wings?*

LITTLE is known about the beings known under the above names beyond the fact that they are creatures in the service of the Lord. Genesis states that the Lord, after driving Adam and Eve out of the Garden of Eden, "placed at the east of the garden of Eden cherubims, and a flaming sword."

Israel, while in the wilderness, was directed to make a "mercy seat" above the ark, between "two cherubims of gold" which were to "stretch forth their wings on high, covering the mercy seat with their wings." There are frequent references in the Old Testament to these winged cherubims.

Seraphims are mentioned by Isaiah. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Isaiah 6:1, 2.)

These references would at first imply that cherubim

and seraphim really did have wings. Yet it is more probable that the beings who dwell in the presence of the Lord, and serve as his messengers, are, as man, made in the image of God.

An indirect answer to the above question was given by the Prophet Joseph Smith. In explaining a part of the Revelation of John, he says that the four beasts spoken of in chapter four of Revelation "are figurative expressions." Later on, he further explains that the eyes and wings of the beasts are also symbolical. "Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc." (D. & C., section 77.)

Undoubtedly, the golden cherubim of the mercy seat, and the seraphim seen in vision by Isaiah were, similarly, figurative of certain heavenly beings. Their wings were symbolical of their power to move and act as in the case of the four beasts of the book of Revelation. Such symbolical representations in scripture and painting, of human or divine qualities, have always been commonly used for the easier comprehension of the mind. The symbolic use of wings is however never used in the Church today.—J. A. W.

Editorials

Commencement Day at Brigham Young University

IT WAS a glorious sight! Nearly eight hundred young men and women, looking straight and stalwart, crossed the platform of the Joseph Smith Building to receive their diplomas of graduation from Brigham Young University. One of them, the valedictorian, Richard Kent Watts, reflected in his excellent address the spirit of the gospel which is the spirit of the institution. Each of the class, if the spirit of B.Y.U. is retained, would be a power for good, a builder of peace in a distraught world. It thrilled the imagination! It stirred feelings of gratitude for the heaped-up blessings of this day. The promises of the Lord to Joseph Smith have not failed. Zion is moving towards its destined goal. As usual at B. Y. U. some lifting music glorified the occasion.

Behind the pulpit, crowding the platform, sat the faculty, three hundred strong, who for four years or more had led the graduates into ever-opening fields of truth. Their hearts swelled no doubt with satisfaction. The labor and toil, the weighing and measuring of man against learning were forgotten. Pride in their profession surely crept into their thoughts. The teacher who molds men to the Lord's desires lives a rich life. Jesus of Nazareth was a teacher!

There also sat President Howard S. McDonald. There was a glow in his face. This class had

begun work four years ago when he assumed the presidency. They were his class! There was a note of fellowship in his heartfelt words before conferring the degrees.

President J. Reuben Clark, Jr., was the commencement speaker. Eloquently, in scholarly fashion, and with flashes of subtle wit, he pointed the way to life's happiness, and the nature of that way. He closed with a forceful testimony of the truth of the work resting upon the mission of Joseph Smith. The graduates could profitably keep the message near at hand, as a major help on life's journey. The message is eternal.

Then Elder Stephen L. Richards, representing the B.Y.U. board, paid tribute to the noble men and women who had helped the institution financially throughout the struggling years—and it is still struggling. He mentioned especially "Uncle" Jesse Knight, whose generosity continues to be felt through the legacies he left behind. Elder Richards pleaded that others, blessed temporally, would share their possessions with the coming day. Endowed scholarships and professorships, laboratories and libraries would be a blessing to ambitious youth, and enduring memorials to the donors.

It was a great day in the history of a unique institution. There are many institutions of learning, which foster splendidly the learning gains of the centuries. But, there is only one, offering full collegiate training, Brigham Young University, in which the wisdom of men is saturated and made alive with the wisdom of the gospel of Jesus Christ—the gospel restored through Joseph Smith.

Commencement day at Brigham Young University was a great event. The Lord bless B.Y.U. and all connected with it.—J. A. W.



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Meals for the Multitudes

By Mildred Bowers Hunter

II. M.I.A. GIRLS AT CAMP

MENUS, purchase lists, equipment, work schedules will demand attention in pre-outing planning sessions. Whether meals are prepared in a well organized and equipped kitchen by a professional cook or by the campers over a barbecue grill, all details must be thought of and planned for ahead of time.

In developing menus, the committee must consider the kind and amount of equipment available, the time required to prepare each dish, the skill of those assigned to prepare the food, the kinds of food available, and the other activities being planned in which all campers will participate.

While plenty of nourishing food is essential to the health and well-being of the campers, the foods program should support rather than dominate the educational and recreational activities. Simple menus that demand a minimum of time and effort for preparation are the most effective means to this end. The problem of inexperience of committee members is reduced by planning simple menus. The fact that a longer time is required to cook foods in boiling water when camping at high altitudes will also influence menu planning. Certain kinds of food that will hold over a period of three days may be prepared ahead of time. Cookies, cakes, boiled potatoes for salads or fries are examples.

MENU patterns serve the same purpose as do dress patterns in the construction of a dress that is becoming to the wearer. The following patterns will be of help to you:

BREAKFAST: A "Good Breakfast" to start the day will provide needed energy for both work and play.

Fruit: Fresh, canned, or stewed dried

Cereal: Cooked or cold with milk and sugar

Egg or meat dish: Fried, scrambled, boiled eggs, bacon, sausages, corned beef hash, creamed dried beef, creamed cod or tuna, etc.

Bread: Toast, sweet rolls, biscuits, hot cakes, etc., with butter or margarine, preserves

Beverages: Milk if possible

The very simple breakfast will include fruit, bread, and beverage. A moderate breakfast will include fruit, cereal or an egg or meat dish, plus bread and beverage, while a lusty breakfast will include both cereal and an egg or meat dish. Menus may be expanded to appetites by either increasing the size of serving of a few dishes or by increasing the number of dishes or by both procedures. It should be kept in mind that egg and meat dishes will always cost more than cereal. If cost is a serious problem, the meat and egg dishes may be reserved for dinner meals.

LUNCH: At lunch we gather to rest awhile, to renew our purposes with food and smiles.

Hot dish: Creamed soup or vegetable chowder or a meat substitute dish, such as macaroni and cheese, Italian spaghetti, baked beans, etc.

Salad: Fresh fruit or vegetable salad

Bread: Bread and butter, margarine or peanut butter

Dessert: Cookies and/or fruit

Beverage: Fruit-ade

SACK LUNCH for hike days:

Sandwich: Meat and vegetable, egg, peanut butter, cheese, etc., on whole grain bread with lettuce

Relish: Potato chips, celery, carrot sticks, tomatoes

Fruit: Orange

Snack: Raisins

DINNER: At dinner, everyone with festive cheer, recalls the pleasures of the year, pledging anew in a friendly way, support and love for the M.I.A.

Main dish: Meat, fish or meat extender dish such as meat balls, cold sliced meats, beef pot roast, meat and vegetable stew, canned salmon sardines, meat pie, chili, omelette, scrambled eggs, etc.

Vegetables: Potato, rice (or noodles), one serving plus one other vegetable, peas, green beans, corn on cob, stewed tomatoes, raw cabbage slaw, raw carrot, and fruit salad, etc.

Dessert: Canned fruit, cookies and/or cake, jelled dessert, pudding, cobbler

Beverage: Milk and/or water

HERE are suggestive menus for a three-day camp-out with quantities for fifty (meals to be prepared by the campers on outdoors recreation area stoves):

<i>Tuesday Breakfast</i>	<i>Food for fifty</i>
Cn. Apricots	8-9 qts.
Prepared Cereal / c Milk.....	4 lbs. / 6 qts.
Heated Sweet Rolls	6 doz.
Butter or Margarine	1 lb.
Milk	12 qts, fresh

<i>Tuesday Lunch</i>	
Corn Chowder	5 gal.
Cabbage and Apple Salad.....	2½-3 gal.
Crackers	3 lb.
Peanut Butter	3 lb.
Cookies	9 doz.
Fruit-ade	3-5 gal.

<i>Tuesday Dinner</i>	
Fried Ham	18-20 lb.
Potato Salad	2½ gal.
Green Beans	2 No. 10 tins
Bread	4 24 oz.
Butter	1 lb.
Watermelon	100 lb.

<i>Wednesday Breakfast</i>	
Grapefruit Juice	6 46-oz. tins
Scrambled Eggs	6 doz.
Bacon Pieces	3 lb.
Toast	4 24-oz.
Preserves	3 pts.
Milk	

<i>Wednesday Lunch (sack)</i>	
Sandwiches (1-2 each).....	4-8 doz.
Potato Chips	2 lb.
Carrot Sticks	10 lb.
Orange50
Raisins6 lb.

<i>Wednesday Dinner</i>	
Hamburger Patties or	12-15 lb.
Sardines /c Lettuce and.....	16 12-oz. tins
Cucumbers	12
Fried Potatoes	10 lb.
Green Peas	2 No. 10 tins
Bread and Butter	
Applesauce Cake	3-4 cakes

<i>Thursday Breakfast</i>	
Apple Sauce	8-9 qts.
Hot Cakes	5 lb. pancake flour
Bacon Strips	5 lb.
Butter or Margarine	1½ lb.
Syrup	3 pts.
Milk	

<i>Thursday Lunch</i>	
Baked Beans	3 No. 10 tins
	plus 2 No. 2½ tins
Fruit Cocktail Salad.....	2 No. 10 tins or
	8 No. 2½ tins

(Continued on page 452)



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1. Make cream sauce:
3 tbs. butter
3 tbs. flour
1 cup milk
2. Blend in:
1-10½ oz. can mush-
room soup
½ tsp. salt
¼ tsp. pepper
3. Add:
7 oz. can Star-Kist Fancy
Solid Pack (or Chunk
Style) Tuna
2 tbs. chopped green
pepper
2 tbs. chopped
pimiento
1 cup whole kernel corn
4. Simmer 2 minutes and serve on
shells, popovers, rice, or noodles

Homing

(Continued from page 451)

Bread	4 24-oz loaves
Butter	1 lb.
Fruit Bars	5-7 lbs.
Fruit-ade	3-5 gal.

Thursday Dinner

Barbecued Franks	12-15 lbs.
Italian Spaghetti	3 No. 10 tins
Tossed Vegetable Salad	4 gal.
Bread and Butter	see above
Cn. Peaches	8-9 qts.
Cookies	8-9 doz.

The portions available from these quantities are liberal. An increase of ten percent in the total quantity of foods other than meats should provide enough food for boys at camp.

The following basic large equipment is essential: Insect-proofed, ventilated storage area for non-perishable food supplies, an insect-proofed mechanically refrigerated or ice, water or air-cooled storage cabinet for perishable foods, a sanitary water supply; preparation space with tables and stoves, dining area with tables and benches; and insect-proofed facilities for storage of garbage. Unless dishwashing equipment and procedures are approved by the board of health, food should be served on paper dishes.

Needed small equipment will include water buckets, dish pans, 2-3 gallon kettles (preserving kettles may be used), frying pans, and/or grills, wooden cutting boards, wooden spoons, spatulas, rubber scraper, egg beater, fruit juicer, can opener, paring knives, carving knives, ladles, scoops, etc.

IN accordance with the work schedules suggested below, enough service equipment (ladles, scoops, spoons, etc.) must be provided to equip each preparation and service unit. The complete small-equipment list can be compiled only after consulting the menus, taking note of the equipment that will be needed in the preparation and service of each dish included in any one meal. Usually much of the equipment needed to serve one meal will be identical with that needed to serve another. However, in order to avoid forgetting the can opener, matches, sacks for packed lunches or other such indispensable items, every menu should be considered in detail.

Work Schedules for Cooperative Preparation of Meals: In groups

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4 lbs. fully ripe peaches; 3 lbs. sugar; 1 package M.C.P. Pectin; 2 lemons or M.C.P. Canned lemon juice, 10 seven-ounce glasses, paraffin.

HERE'S WHAT YOU DO!

1. Wash, peel, and pit peaches; grind fruit. Add ¼-cup lemon juice.
2. Measure exactly 4 level cups crushed fruit into large kettle. (Add water to fill out last cup, if necessary.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. NOW, add 6 level cups sugar, previously measured, mix well, bring to full rolling boil. **BOIL EXACTLY 4 MINUTES.**
5. Remove from fire, let boil subside, stir and skim by turns for 5 minutes.
6. Pour into sterilized glasses, allowing ½-inch space for sealing with fresh paraffin.*

HERE'S WHAT YOU GET!

10 SEVEN-OUNCE GLASSES OF FRESH PEACH JAM

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*If you can't get paraffin... seal in jars instead of glasses by the "hot seal" method.

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where all work is to be handled co-operatively the following plan for dividing work, delegating responsibility and rotating assignments can be effectively applied. For groups larger than 50 the number of working units may be increased or the number of members on each committee may be increased, the former being preferable.

Plan: Decentralize food preparation, using three preparation units and three service units. Assign one committee to each unit for each meal. For a group of 50 assign five girls to each nine food committees rotating assignments according to the following plan:

Supervision: Group leaders serve as advisers in both planning and execution of plans. Assign special managers or foremen as follows: One foods manager for each of the three days, one camp maintenance manager and one camp activity manager. Select one girl in each of the nine work groups to act as chairman of her group.

The managers work directly under the counsel of the group leaders and direct the work committee chairmen. A few of the special duties of food managers include the issuing of food supplies to committee chairmen, instructing in the use of equipment, co-ordination of the three preparation units, and overall supervision. Within each committee one member could be assigned to setting tables and the others to preparation of the meal.

Cafeteria Service: Though the above plan decentralizes preparation of the food, the entire group eat together. The manner of organization increases the speed and efficiency with which meals for the group may be prepared and served. When prepared, the food can very readily and quickly be served cafeteria style. Three lines of seventeen people may be served in one third the time required to serve 50 people from one service unit. Decentralized cafeteria service is advisable for large groups even when it is possible to prepare the total quantity of food in one lot.

Clean-up: The clean-up after a meal is as important to camp morale as the food. Each committee should carry through, leaving equipment and working area in an immaculate condition. Added incentive for over-

(Continued on page 454)

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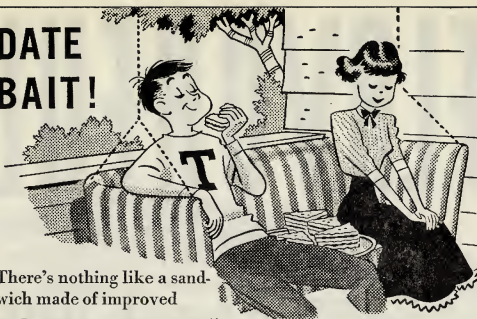


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Net Contents to a can.
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every time you buy Grated Tuna.



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Homing

(Continued from page 453)
all excellence in performance may be offered by giving credit toward achievement programs.

There are many details, not mentioned here, which will present themselves for consideration as you think about and plan for your outing. By reason of this forethought, the success of your outing is assured. Happy camping!

Cookbooks: *Food for Fifty*, Fowler and West, John Wiley and Sons, N.Y. 1941; *Recipes at Moderate Cost*, Hart, F. S., Croft and Co., N.Y. 1938.



Josephine B. Nichols

Come out and get it—family meals served out of doors are lots of fun, and good eating too. Specialize in meals that are tasty and easy to prepare.

Back-yard Buffet

Grilled Hamburgers on Buns
Individual Pots of Baked Beans
Relish Plate
Big Bowl of Fresh Raspberries
Sugar Cream
Sponge Cake Squares

Patio Luncheon

Tuna Salad Filled Buns
Potato Chips
Pickles Olives
Strawberry Ice Cream
Cookies
Lemonade

Out-door Grilled Breakfast

Chilled Pineapple Juice
French Fried Toast Little Pork Sausages
Assorted Jams and Jellies
Tall Glasses of Cold Milk
Homemade Doughnuts

Sunset Supper

Grilled Steaks
Scalloped Potatoes Corn on Cob
Tomato and Cucumber Slices
French Bread or Hard Rolls
Watermelon Wedges

Grilled Hamburgers

$1\frac{1}{2}$ pounds ground round or chuck beef
 $1\frac{1}{2}$ teaspoons salt
 $\frac{1}{4}$ teaspoon pepper
1 teaspoon Worcestershire sauce
6 tablespoons milk

Combine ground beef, seasonings, and milk. Shape into eight patties about one-half inch thick. Quickly grill hamburgers

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or broil until done. Turn once, split, butter, and lightly toast bun halves. Put buns together with a juicy hamburger, a tomato slice, onion rings, and crisp lettuce.

Individual Pots of Baked Beans

- 2 16-ounce cans of pork and beans
- 4 tablespoons brown sugar
- $\frac{1}{2}$ teaspoon dry mustard
- $\frac{1}{2}$ cup catsup
- 4 slices bacon, cut in 1-inch pieces

Combine ingredients, bake in individual bean pots or ramekins, place bacon pieces on top, cover, and bake twenty minutes at (350°), uncover and bake twenty minutes. Serves eight.

Tuna Salad Filled Buns

- 2 cups tuna
- $\frac{1}{2}$ cup diced cucumber
- $\frac{1}{2}$ cup chopped celery
- $\frac{1}{2}$ sweet pickles chopped
- 3 hard-cooked eggs
- $\frac{1}{4}$ teaspoon salt
- juice of 1 lemon
- mayonnaise
- 6 buns

Combine ingredients except lemon juice. Sprinkle with lemon juice and moisten with mayonnaise, chill. Remove a slice from top of fresh bun, remove crumbs from center. Fill with chilled tuna salad.

French Fried Toast

- 2 eggs
- $\frac{1}{2}$ cup milk
- $\frac{1}{4}$ teaspoon salt
- 4 slices bread

Beat eggs, combine with milk and salt. Dip bread in egg mixture. Place small amount of fat on griddle, heat and brown, toast evenly. Serve hot with hot syrup or jam.

Homemade Doughnuts

- 2 eggs
- 1 cup sugar
- 3 tablespoons butter
- $\frac{4}{2}$ cups sifted flour
- 1 teaspoon vanilla
- $\frac{1}{2}$ teaspoon nutmeg
- 2 teaspoons cream tartar
- 1 teaspoon soda
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cup milk

Combine eggs and sugar, beat, add melted butter, add sifted dry ingredients alternately with milk. Roll on a floured board to one-half inch thickness. Cut and let stand twenty-minutes before frying. Fry in deep fat, at (385°) for about five minutes.

Scalloped Potatoes

- 6 medium-sized potatoes
- 3 tablespoons butter
- 2 tablespoons flour
- 3 cups milk
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 1 cup grated cheese

Pare potatoes, slice thin, make white sauce of butter, flour, milk, and cheese. Put half the potatoes in greased casserole, cover with half the sauce, seasonings. Add remaining potatoes, seasonings, then remaining sauce. Cover and bake in moderately hot oven (400°) one hour. Uncover, and continue baking until top forms brown crust.

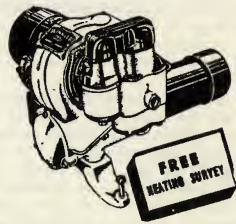
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Use of Quorum Funds for Missionary Purposes

ALL Melchizedek Priesthood quorums may properly collect and disburse funds for missionary purposes. Seventies quorums, in particular, are encouraged to collect and disburse, each year, substantial sums for such purposes.

Sums received or collected for missionary work should not be diverted to other uses, but limitations on the use of such funds within the field of missionary activity should not be adopted. If such limitations have been adopted by quorums and are now in force, it would be wise to rescind them. When monies are donated to quorums, however, which are in the nature of trust funds, that is, when the donor expressly stipulates that his grant is conditioned upon the agreement of the quorum to spend the funds for a specific purpose, and no other, such funds must be expended in accordance with such agreement.

Quorums should not restrict their expenditures to the interest earned from the investment of missionary funds. The principal itself should be spent and replenished.

It is entirely proper for any quorum to use its missionary funds to aid elders, seventies, high priests, or sisters in their missionary work. The only exception to this would be the case where a donor expressly provides that his grant be limited to a narrower field. Prospective donors to missionary funds should be discouraged from imposing restrictions as to the ways in which their grants may be expended.

Quorums unable to find appropriate uses of their missionary funds within their quorum or stake areas, might properly refer the matter of the use of such funds to the presidency of the stake and if no demand for such funds for missionary purposes be found in the stake, the stake presidency may confer with the missionary committee of the Church as to where the money might be used advantageously for missionary work. Such funds should not be permitted to lie idle. Wise and continuous use is imperative.

THE COUNCIL OF THE TWELVE

Our religion is nothing more nor less than the true order of heaven—the system of laws by which the gods and the angels are governed. Are they governed by law? Certainly. There is no being in all the eternities but what is governed by law. Who desires to have liberty and no law? They who are from beneath.—Brigham Young.

Melchizedek

Performing Priesthood Ordinations

“WHAT is the proper method and terminology for conferring the priesthood?” This question is frequently asked, although an authoritative declaration on the subject was issued by the First Presidency several years ago. It is published herewith for the guidance of all concerned:

To prevent disputes over this subject [conferring the priesthood] . . . we draw attention to the fact that until recently, from the days of the Prophet Joseph Smith, ordinations to the priesthood were directly to the office therein for which the recipient was chosen and appointed, in form substantially as follows:

As to the Melchizedek Priesthood—“By authority (or in the authority) of the Holy Priesthood and by the laying on of hands, I (or we) ordain you an Elder (or Seventy, or High Priest, or Patriarch, or Apostle, as the case may be), in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers, keys, and authority pertaining to this office and calling in the Holy Melchizedek Priesthood, in the name of the Lord Jesus Christ. Amen.”

As to the Lesser Priesthood—“By (or in) the authority of the Holy Priesthood I (or we) lay my (or our) hands upon your head and ordain you a Deacon (or other office in the Lesser Priesthood) in the Church of Jesus Christ of Latter-day Saints, and confer upon you all the rights, powers and authority pertaining to this office and calling in the Aaronic Priesthood, in the name of the Lord Jesus Christ. Amen.” (Gospel Doctrine, President Joseph F. Smith, p. 541, 1939 edition.)

This explanation was deemed necessary due to a misunderstanding which had arisen due to a misinterpretation of the instructions of President Joseph F. Smith wherein he stated:

. . . the priesthood is a general authority or qualification with certain offices or authorities appended thereto. Consequently the conferring of the priesthood should precede and accompany ordination to the office, unless it be possessed by previous bestowal and ordination. Surely a man cannot possess an appendage to the priesthood without possessing the priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him. (Ibid., pp. 136-137.)

Commenting upon the foregoing declaration, the First Presidency issued

the following observation by way of instruction:

In reference to the form of procedure mentioned on page 136, and that set forth in this addendum as adopted by the leading authorities of the Church from the beginning, our beloved and departed President, Joseph F. Smith, when questioned concerning them, decided, as of record, “It is a distinction without a difference,” and “either will do.”

Persons, therefore, who have been ordained in either way hold the right to officiate in all the duties of their respective offices in the priesthood.

Heber J. Grant,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

(Ibid., p. 541.)

In this connection it is well to remember that no exact form of procedure has been set forth in the revelations. The method of ordination expressed in the Book of Moroni, chapter 3, mentions only the general principles involved and closes with the admonition that “. . . they ordained them by the power of the Holy Ghost, which was in them.” (Moroni 3:4.) Current instructions in the *Melchizedek Priesthood Handbook* are in perfect accord with all of the foregoing. The following excerpts are taken from page 86 of that handbook:

There are few set forms in the Church. The Holy Spirit directs the priesthood. Rather than following set forms, the brethren should live so that they may have the inspiration of the Spirit of God when called upon to officiate in the ordinances. Then their prayers will be simple, direct, appropriate and effective in the sight of God.

The only forms, either for prayers or ordinances outside the temple, in which the wording is specifically prescribed are those pertaining to baptism and the administration of the sacrament. . . . No set forms have been revealed in our day pertaining to the . . . conferring the priesthood. . . . The two essential elements are that each ordinance shall be performed by the authority of the priesthood and in the name of Jesus Christ. . . .

Brethren officiating in ordinances should not repeat memorized prayers, except in two cases referred to above, but exercise the privilege of blessing people and performing other ordinances under the inspiration of the Lord. It follows that faith, humility, and purity of life should rule the lives of all bearing the priesthood that “the vessels of the Lord” might be pure and receptive to the inspiration and the direction of the Almighty.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARK E. PETERSEN, HENRY D. MOYLE, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Quorums Responsible for Ordination Certificates

THE following instructions are given in the *Melchizedek Priesthood Handbook* concerning the issuance of certificates of ordination:

When a person has been ordained a high priest (or elder) he should receive a "Certificate of Ordination" signed by the president and secretary of the quorum. The "Certification of Ordination," attached to the Certificate, should be completed, detached and sent to the ward clerk of the ward in which the newly ordained candidate is resident in order to provide the proper information for the ward records. These certificates should be preserved carefully as an evidence of ordination.

Upon presentation of a "Certificate of Ordination," a person may be admitted to membership in his quorum by vote of the members, provided he has been accepted as a member of the ward in which he resides. If he does not have a "Certificate of Ordination" and the membership record card upon which he is received in the ward names his priesthood, this record should be accepted as evidence that he holds the office specified, unless there is proof to the contrary. (Page 62.)

This secretarial duty has not been discharged too efficiently by quite a number of quorums. Two primary difficulties arise when this matter is neglected. In the first place, the newly ordained elder or high priest has no record to establish the validity of his ordination. Secondly, unless a certificate of ordination and the attached certification of ordination are prepared promptly, the quorum and the ward may not have a record of such ordination having taken place.

Ward clerks are required to secure information regarding ordinations of high priests and elders from the certification of ordination attached to each certificate. This certification is used to provide the necessary information for entry in the ward membership record. Unless these certificates and the attached certifications are prepared and distributed, ward records will continue to be incomplete and inaccurate.

In the case of brethren ordained to the office of seventy, certificates of

ordination are issued directly by the First Council of the Seventy. These are sent to the person ordained. At the same time a letter is sent to the stake clerk notifying him of the ordination. This letter is prepared in triplicate so the additional copies may be sent to the ward clerk and quorum president concerned. Here again, unless the stake clerk actually forwards such letters to those concerned, the record of ordination may never be entered. This inevitably results in incomplete records and confusion at a later date. It is important that those responsible for these activities follow through carefully and consistently. These brethren should do all in their power to insure these certificates being prepared and issued accurately and promptly.

It will be helpful if stake presidencies will please call this matter to the attention of each quorum presidency and ascertain whether or not each quorum is provided with the proper certificates of ordination to enable them to perform this function. An additional supply of such certificates for stakes may be ordered by stakes direct from the General Priesthood Committee, 47 East South Temple, Salt Lake City 1, Utah. This is a procedure which should be established firmly in all stakes so the desired results may be forthcoming.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Dollars or Souls, Which?

A CITY ELECTION was to be held. His friends induced a good man to stand for the office of city councilman and they got him elected. The resultant jubilation was general, for his friends wanted repeal and amendment of certain city ordinances that permitted sale by the drink, and slot machines, at licensed "joints," of course. The friends of reform attended a meeting of the council and presented their request for changes in the ordinances. Their recently elected friend asked if the changes were made where the money

would be obtained to implement the new youth recreation program needed in the city. That was a problem for the city council to solve was the reply. We will get it by continuing the sale of licenses was the position taken by the new councilman.

Thus the good man was a bitter disappointment to his friends. His vote said in effect: dollars are more precious than souls. And surprising and disappointing as the fact is, many other good people when put to the test also fail to see that in the last analysis it is really a question as to which is the more precious, dollars or souls. On this question the underworld, the money grabber and the godless always stand united on the side of dollars and their flatteries, specious arguments, and false claims usually win supporters from the ranks of thoughtless but well-meaning people.

Congratulations

This column warmly congratulates and commends the Utah State Legislature of 1949 for defeating measures to permit sale of liquor by the drink, to license slot machines, to legalize parimutuel betting on horse races and for passing a measure to facilitate conviction of drunken driving by legalizing chemical tests for alcohol in the blood. In this respect the recommendations of the National Safety Council were put into law. However, the legislature failed to give local option to Utah communities.

We also congratulate and commend the voters in several cities in Idaho who in the spring elections outlawed sale by the drink and slot machines, or "one-armed bandits." They learned by bitter experience of the demoralizing influence of these underworld-supported evils, which were legalized on a local option basis by the legislature of 1947. Two years' experience with these evils created a demand for their elimination.

What the Liquor Traffic Wants, and How

THERE ought to be no misunderstanding as to what the liquor traffic wants. Here it is:

It wants the right to sell liquor anywhere in the United States—all kinds of liquor. It wants to sell in business districts and residential districts, downtown and in the suburbs. It wants to sell in liquor stores, cocktail rooms, beer joints, restaurants, bus stations, places of public recreation and entertainment.

It does not want local option anywhere. It does not want any man or group of men or any majority in any state, county, precinct, to be legally able to say, "No," to what the liquor traffic wants to do.

(Concluded on page 460)



The Presiding

L.D.S. Girls

A Lesson in Honesty

A YOUNG WOMAN seventeen years of age, had been adjudged eligible to receive the Individual Certificate of Award for 1948. The bishop made application for the award which was subsequently filled out in the Presiding Bishop's Office and sent to the ward authorities for presentation.

Before the award was presented, the young lady again made a careful check of her income for the year and found, much to her surprise, that somehow she had not paid quite a full tithing. She had felt confident through the year that every dollar of income had been carefully tithed as she had intended it should be.

Her Individual Certificate of Award was already in the hands of her bishop and the award night had been announced. What should she do? One of the requirements for the award specifies a girl must pay a full tithing. Should she let it go by and make it up next year? How embarrassing! Everyone knew she had been included in the list.

What would you have done?

Unafraid of what her associates would say, nor concerned about what they would think, she declined the award and asked that it be returned to the Presiding Bishop's Office. She did not want something she had not earned. The approval of friends could not be compared with the divine approval of the Lord who delights in an honest heart. If she could not have the approval of both, she preferred to please the Lord.

Though her failure to pay an honest tithing was entirely an oversight, due to an error in bookkeeping, she still would not accept the award knowing she had not paid a full tithing.

Here is an example in honesty well deserving of emulation.

The Genial Group Adviser

A. C. TUCKER



A. C. Tucker, group adviser to the adult members of the Aaronic Priesthood in the Jacksonville Ward, Florida Stake, is known for his friendly smile. A recent convert to the Church, he is a man of few words but a dynamo in action. Cottage meetings, numerous visits to the brethren for whom he is responsible, and a weekly priesthood class meeting with them indicate the quality of his leadership and the measure of his devotion to the work of the Lord. Many of the brethren have been reactivated in priesthood work through his sincere interest in their spiritual welfare. He is loved and respected by all who know him.

Elder Tucker attributes his success with the adult members of the Aaronic Priesthood to personal visits in their homes and a conviction that their salvation is of vital importance and delight to the Lord.

Aaronic Priesthood Choristers

Looking Ahead

THE summer months should afford an excellent opportunity for stake Aaronic Priesthood choristers to complete their chorus organization in the wards so that musically active fall, winter, and spring seasons will be possible.

Each ward bishop should be encouraged to appoint a ward Aaronic Priesthood chorister and organist. These two officers "should be chosen from among the bearers of the priesthood wherever possible." Where bearers of the priesthood with musical training are not available, and where no such can be induced to become interested in these appointments, women may be asked to fill these positions.

Preparation should also be underway for holding the separate department within the Aaronic Priesthood

Adult Members—Aaronic Priesthood

Stimulating Ideas

THE committee for the adult members of the Aaronic Priesthood of the Terreton Ward, Rigby Stake, is responsible for the following stimulating ideas:

1. The ward committee hold a "planning meeting" the first Monday in each month. Cottage meetings, priesthood meetings, and other activities are planned and machinery set in motion to insure success.
2. Weekly cottage meetings are held. The lessons are given by members of the group. No teaching assignments are made—those who conduct the lessons do so voluntarily.
3. Interest in the weekly priesthood meeting has been stimulated in the following manner:

- (a) Each member of the class is presented with a loose-leaf folder.
- (b) A page, consisting of poems, gems of thought, and faith-promoting stories, is placed in the folder each week—the material being furnished by the ward committee. Members must be in attendance at the priesthood meeting to obtain the weekly addition to the folder.

The foregoing ideas in actual operation have built up a wealth of interest in the work in the Terreton Ward. Success has been the result of "making a model before thou buiddest."

department of the stake priesthood leadership meeting for Aaronic Priesthood choristers and organists. An "order of business" for this special department is found on page eleven of the *Aaronic Priesthood Choristers Handbook*, with the outlines for the monthly lessons appearing in Part Three.

DEACONS, NORTH SHORE WARD, CHICAGO STAKE, EXCEL IN PRIESTHOOD WORK

Bishop Merrill Maughan, North Shore Ward, Chicago Stake, proudly presents his appreciative deacons with a Standard Quorum Award for 1948. General Secretary Wilbur C. Woolf looks on approvingly. In addition to earning the quorum award, seven out of the nine members enrolled received the Aaronic Priesthood Individual Certificate of Award for excellence in priesthood work during the year. Here is a challenging record for other quorums throughout the Church.



Bishopric's Page

Edited by Lee A. Palmer

Special to Aaronic Priesthood Leaders

Ward Teaching Companions

OUTLINE OF STUDY DISCONTINUED IN WARD YOUTH LEADERSHIP MEETING

THE Outline of Study, heretofore presented during the Ward Youth Leadership meeting each month, will be discontinued beginning with August 1949. This study course has been published each month on this page in THE IMPROVEMENT ERA and on the Presiding Bishopric's Page in the Church Section of *The Deseret News*.

It should be distinctly understood that this change does not in any other way alter the recommendations for the holding of the Ward Youth Leadership meeting each month, nor the order of business thereof.

We suggest a careful reading of the remainder of this article setting forth the reasons behind this change which we consider a big step forward in our youth program.

SURVEY COMPLETED

We have just completed a survey of the opinions of stake chairmen of Aaronic Priesthood as to whether the Outline of Study should be continued as part of the Ward Youth Leadership meeting each month. The idea to conduct the survey grew out of an increasing number of observations that the order of business for the meeting was too heavy and that the logical part to be discontinued might well be the outline of study. Stake chairmen were invited to be very frank in expressing their opinions which have been the basis for the decision to discontinue this part of the youth leadership meeting in the wards.

OPINIONS QUOTED

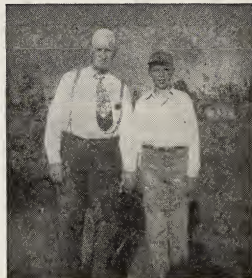
Some of the opinions of stake chairmen favoring the change are quoted to give others the viewpoint we suggest all of us cultivate concerning this meeting and its objectives: (1) "Our bishops would say 'no'—there isn't enough time"; (2) "I do not feel we need a course of study as our time is taken up with other work"; (3) "I believe teacher training work is best accomplished in a teacher training class and should be eliminated from the ward youth leadership meeting"; (4) "There is not enough time to present the whole program as outlined"; (5) "I feel they

are not being used enough to justify continuation. Our groups devote most of the time to a study of immediate problems—such as attendance, projects, outings, activities"; (6) "I think this should be more of a business meeting than a study meeting"; (7) "Do away with the instructions. Make the time available to the bishop and his youth leaders"; (8) "Our ward committees have plenty to do without using the outline"; (9) "Many refuse to attend this meeting because too much time is used on instruction. I should like to see the time used as a check-up and assignment period"; (10) "I believe the lessons should be discontinued. All wards need the time for assignments to visit the inactive"; (11) "Most bishops spend too much time discussing the lessons instead of checking on boys' and girls' activities"; (12) "I feel the lessons are unnecessary and time consuming. In my understanding, the purpose of the youth meeting is to devise ways and means of bringing in the inactive, and retaining active youths close to the gospel, which I think will more than consume the time of the meeting without a lesson to cover."

ALL OPINIONS ANALYZED

While the above opinions, and many others, were in favor of discontinuing the outline of study, it should be said, in fairness to all, that not a small number felt the study course should be continued.

However, a careful analysis of all the opinions submitted revealed some interesting facts. A majority of the stakes favoring the continuation of the outline of study were found to be those who had not followed the full program as recommended, promising to do better in the future. On the other hand, the majority of stakes who favored discontinuing the study outline were those who (1) had a large percentage of wards actually using the outline regularly each month; (2) had many wards who had already discontinued its use for lack of time in carrying out the remainder of the order of business for the meeting.



JAMES B. KERSEY JERALD W. ALLEN

We present a rather unusual pair of ward teachers working together in the Jerome First Ward, Blaine Stake. James B. Kersey, eighty years of age, is proud to have his great-grandson, Jerald W. Allen, fourteen, as his ward teaching companion. They have been companions for one year and have a perfect teaching record during that time.

REAL OBJECTIVES OF MONTHLY WARD YOUTH LEADERSHIP MEETING

A careful study of the opinions quoted above should bring into sharp focus the foundational objectives of the Ward Youth Leadership meeting. With the elimination of the outline of study, all of the time of the monthly meeting can now be devoted to the consideration of the individual boy and girl as his or her activities and conduct are related to the standards of the Church. Rolls and records can be used more effectively in making more and more assignments to youth leaders to go out and visit the wayward, the inactive, and bring them into the body of the Church. The planning of adequate social programs and service projects can now be given more time.

It really has been an exhilarating experience to learn how many of our stake chairmen are feeling that the chief business of the youth leadership meeting is to save the souls of youth by going out after them instead of just studying about them. We feel that all our leaders will catch the spirit which prompts this change and will give their all in developing this new point of view.

The Aaronic Priesthood department in the August stake priesthood leadership meeting should be most helpful to leaders if this notice of change and full explanations thereof become the basis for discussion.

NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 457)

It wants to sell where and when it pleases—all night if it can make money by doing so.

It does not want to assume any responsibility for the consequences of the traffic, except such as may be involved in the payment of a license and other taxes. If it sells to drunks, that is the drunk's responsibility; if it sells to minors, that is the minors' responsibility; if drinking causes crime, what are the police for, why don't they stop it? If drinking causes hunger and cold, what are the relief agencies for? If drinking causes accidents, erect hospitals, establish clinics, open a farm.

The liquor traffic has a "how" policy also. Wipe out Dry territory by infiltration and sapping measures. First, get 3.2 beer legalized on the theory that it isn't intoxicating. This will open a lot of saloons, and bootlegging will develop around these places so that people will say, "Well, we have beer saloons and bootleggers anyway, we might as well legalize the whole thing and tax it."—*The Voice*, February 1949.

A Startling Report

According to *The Foundation Says*—(April-May 1949), probably no document of recent years has created more interest among those studying the problem of alcoholic beverages and so startlingly challenged the economic and social apologists of the liquor traffic as the elaborate report made to the General Court of Massachusetts by the "special committee to study the problem of drunkenness" in that state, in accordance with the specific direction and authorization of its legislature.

The report is a document of aston-

ishing comprehensiveness and completeness. Some of the findings are:

1. The state of Massachusetts in 1943 received \$13,139,262 from taxing alcoholic beverages.

2. The Massachusetts commission shows that the tax revenue received from alcoholic beverages by the state in 1943 paid for only 12.22 percent of the social and industrial loss occasioned by the use of intoxicants.

3. On the other hand, Massachusetts sustained a loss of more than \$107,000,000 in that same year due to alcohol-caused accidents, absenteeism, loss of labor from premature deaths, depreciation in the value of 13,666 human beings wrecked through alcoholism, and the proportionate cost of upkeep of state and mental institutions, due to the alcohol factor.

Full details are given in the report and are carefully summarized in *The Foundation Says*—.

Something New

There is hope, but will it do the job? A new drug, antabuse, first announced in Denmark by Doctors Hald and Jacobsen, may do the job. It is said to create a strong revulsion for alcohol, making tolerance of it practically impossible. However, the whole matter is in the experimental stage. The results will be anxiously looked for. Multitudes of homes will hope and pray that the drug will prove to be an effective and harmless antidote to alcohol. In the meantime, the methods of Alcoholics Anonymous, when faithfully followed, have won to recovery from alcoholism a very much larger percentage of addicts than any other method. And the expense of treatment by these methods is practically nil.

THE SPOKEN WORD

(Concluded from page 446)

roundings and pass through those portals whence go all men. But the conviction that death is a change and not an end, a transition and not a finality, brings its peace and quiet comfort as we approach those scenes which we shall all one time behold. And so, you who mourn, and you who remember; take comfort and quiet conviction to your hearts this day—for it is by the very

eternal nature of man that young and old alike look toward things to come, and that we, and all those we love and cherish move forward into a future that ever unfolds before us. ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."²

—May 29, 1949.

Revised
2d Cor. 2:9

My warfare is, and has been for years, to get the people to understand that if they do not take care of themselves they will not be taken care of; that if we do not lay the foundation to feed and clothe and shelter ourselves we

shall perish with hunger and with cold; we might also suffer in the summer season from the direct rays of the sun upon our naked and unprotected bodies.—Brigham Young.

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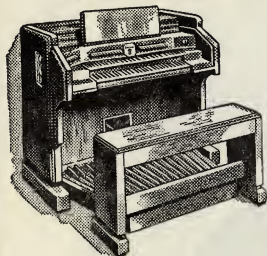
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462

Genealogy

THE ROMANCE OF DISCOVERY

By Archibald J. Bennett

LONG sought genealogical connections are frequently found in a most wonderful way.

This month an air mail letter came from Shirl H. Swenson, assistant air attache, Helsinki, Finland. He wrote:

Being assigned to the American Legation, I have had the pleasure of meeting Minister of Defense and Mrs. Kallinen, a very influential and respected couple in Finland. When he learned that I was a Latter-day Saint he told me that an uncle of his back in 1878-79 had written his parents from the U.S.A. that he had become (or was to become) a member of our Church, and was leaving for Salt Lake City. That was the last they heard from him, and they believe him to have been killed by Indians while crossing the plains.

The purpose of my letter is to get available information on him, if he reached Salt Lake, and the names and addresses of any possible descendants. His original name was Janne Savilaakso, which was changed at school to Selin, a Swedish name. In the states he wrote his first name as John, so he probably went by the name JOHN SELIN. He married an Irish woman and had at least one child. His home town was Oulu (Uleaborg), Suomi (Finland). He was a sailor, and one of his brothers was a sea captain. The approximate year of his birth was 1840-45.

At the Genealogical Society we looked in the card files of the temple index bureau. There was no endowment card for a JOHN SELIN or JANNE SAVILAAKSO which would apply. We found nothing in the records of the archives. This was reported to Brother Swenson in Finland.

He promptly replied giving additional information found in the interval by Defense Minister Kallinen. An examination of the last letter received from his uncle was headed "Fairview, Utah Ter." This led him to believe that the uncle did reach Utah. The latter had signed his name JOHN SALINE not SELIN. He had a daughter Martha Ann, born 28 Dec. 1879.

I am hoping this new information may be sufficient to find the "missing person." Minister Kallinen seems to be sincerely

interested in the Church, and is especially interested to know if there are any living descendants of his uncle in Utah. Your further assistance in the matter will be greatly appreciated, and if you trace this man, it is possible to send us the name of a living descendant through whom we could communicate further?

A GLANCE at the card in the temple index bureau showed the endowment card for JOHN SALINE, born 24 February 1834, at Uleaborg, Finland, son of Henrik Savilaksaw and Ann Terrevoyer. His wife was Susannah Rebecca Osborn, born in Worcester, England, whom he married at Union Fort, Utah, 12 February 1862. There were cards also for a number of his children and grandchildren. To obtain the names and addresses of any living descendants we looked in the Church record archives.

There were found eight family group records of Salines, submitted by Mrs. Hazel Saline Tanner of Pima, Arizona, a granddaughter of John Saline, the emigrant from Finland. One sheet showed his complete family group of ten children, and stated that the father had later changed his name to Saline. He died at Long Beach, California, 3 July 1896, and was buried 7 July 1896 at Pima, Arizona. His widow had died there 7 May 1925. Several of his sons and daughters are still living.

On the back of his group sheet Sister Tanner had written this brief sketch in 1942:

JOHN SAVELAKSAW was born at Uleaborg Ouen, Finland, 24 Feb. 1834. His father's name was Henrik Savelaksaw and his mother's name was Ann Terrevoyer. While he was a very young boy he was sent away to a boarding school in Sweden, where he changed his name to SALINE. We are told that was the name of the school he attended. When he was fourteen years of age he ran away and went to sea with his brother Henry, who was captain of the ship. Three years later he left his brother's ship and sailed for America.

He became acquainted with some Mormon missionaries and was baptized while still on board the ship in July 1853 into the Church of Jesus Christ of Latter-day Saints. They reached America soon after, and he joined some early pioneers and crossed the plains with them to Utah.

THE IMPROVEMENT ERA

He married Susannah Rebecca Osborn 12 Feb. 1862; and in 1880 they moved to Arizona.

He wrote to his family in Finland and received word that his brother Augusta was on his way to America. Soon after that his house burned down and all letters, addresses and records were destroyed. He never saw his brother or heard from his people again.

Anyone having some information on this family, please write to me.

A reply has now been sent to Finland, recommending that Minister Kallinnen correspond with Mrs. Tanner in Pima. With the letter was sent a record of thirty-five descendants of his Uncle John Saline, gathered from the archives, index bureau, and Church census records. We trust this will prove of interest to him and that he can soon establish contact with his many relatives in Arizona.

All the Answers

(Continued from page 444)

what to do and what not to do on the Sabbath. I want you to learn to feel the spirit of the day and to put it into your own life for your own blessing.

The same idea applies to the questions on courtship. Fundamental principles have been given us. We are told to marry, and we have been taught the beautiful law of chastity—a divine law. Family and other social agencies have set up innumerable safeguards to make the living of this law easier. All young people are entitled to be taught what constitutes the beginnings and the growth of physical intimacy. They are entitled to know the close relationship that exists between human minds, emotions, and bodies. They should know the spiritual factors involved and the wonderful sense of singleness of heart that comes when even your kisses are kept for a special loved one. But under the protection of these wide, guiding principles you must develop your own personal answers to life. Fortunate is the young man or woman who, from the early days of youth, has been given every safe opportunity to exercise his sacred freedom of choice. Fortunate is he who under its gentle but vital stimulus has developed discrimination and strength.

(Continued on page 464)

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ALL THE ANSWERS

(Continued from page 463)

As for your questions on marital relations, let me say that we have been given one great commandment—to multiply and replenish the earth. Some married couples are unable to fulfill that obligation. Some few do not desire to fulfill it. But with the great majority, the very nature of their tender love, their gratitude to God for his blessings, and their joy in family life insure the full acceptance of these responsibilities. I am filled with joy and pride in the wonderfully triumphant struggle which many young couples make—sometimes against great odds—to meet the full obligations of marriage and to prove their

worth before their Heavenly Father. In this struggle they develop great faith, great self-control, and great unselfishness. In this effort, their love for each other grows beyond earthly bounds. I hope, dear Betsy, that this priceless experience will be yours and Paul's. But do not ask me to regulate your lives. Do not ask me or anyone else to be an unwelcome arbiter at every decision. Learn to understand each other and the needs of one another. Grow in your understanding of the gospel of Jesus Christ together and go to your Heavenly Father for guidance. Ask for human counsel only if you feel yourself approaching deep trouble and then only from one whom you trust implicitly because

of his or her wide knowledge, sound judgment, and complete devotion to principle.

I am trying—perhaps ineptly—to persuade you to lean on fundamental principles pertaining to faith, repentance, love, chastity, unselfishness—and let the minor problems fall into line. Learn the laws of nature and do not violate them. Learn the laws of health and observe them. Know the nature of wisdom and seek it.

I wish that I could answer all of your questions with a simple “do this—do that.” I wish everything could be that easy. And yet I am glad in many ways that this is not possible. I am glad that life calls for decision and strength. I am glad

(Continued on page 465)

Departing Missionaries—May

MISSIONARIES ENTERING THE MISSIONARY HOME MAY 2, AND DEPARTING MAY 11, 1949
(Top picture)

Reading from left to right, first row: Lucile White, Annette Stettler, Lavon Shelton, Curtis O. Finch, Don B. Colton, director; Dean Crane, Cecil Hopkins, Rhea Hardy, Selena Bowen.

Second row: James F. Sheffield, Dagmar D. Sheffield, Richard A. Hineckley, Bart D. Thorpe, Verner B. Carlson, Johannes Van Katwyk, Betty Jean Skousen, Donna J. Hostetter, Bertee Jorgensen, Joseph Jorgensen.

Third row: Robert C. Winsor, Harold L. Frost, James W. Slade, Clovin R. Tingey, Lois Clayton, Rhea O. Sundquist, Bertha Van Drimmelen, Alma Chapman.

Fourth row: Murray G. Bullock, Max E. Peck, Eva W. Rasmussen, Richard A. Rasmussen, George H. Smith, Leland L. Hennis, Morris E. Reid, Kent Shurtz, Reed W. Bennett.

Fifth row: Robert W. Datson, David Glynn Pope, Paul Evans, Lawrence Turner, George N. Smalley, Richard J. Shaw, Wendell E. Mathews, Jacob O. Rohner.

Sixth row: David LeBaron, Paul Raymond Cline, Roland P. Moss, Joseph O. Belpap, Hubert Weinheimer, Robert G. West, Egon V. Johnson, Dean W. Parks, E. Kay Olsen.

Seventh row: Keith Alvin Lusk, Reah Lucile Horton, Mary Ispon, Ward George Glover, Keith Allen, Roy King, Don J. Hansen, Dan E. Smithson.

Eighth row: Rex V. H. Smith, William B. Toombs, Lyman Menill Call, Kenneth Dale Herbst, Franklin Dewey Taylor, Marian L. Green, Orville E. Dastrup, Leonard L. Hartley, George Nordeen Blair.

Ninth row: Edwin S. Pearson, Richard Chantrell, Byron D. Young, Larin Jack Robinson, Robert H. Rasmussen, Boyd L. Keller, Wayne Day White, Raymond Robinson, Grant Vander Linden, Doyle R. Anderson, Herman Lavall Cattle, Elmer Ray Johnson, Oral Murray, Paul LeRoy Ward.

Tenth row: Kenneth R. Millard, Robert S. Peterson, Herman C. Thorup, Ernest J. Bennett, Dan R. Olsen, Clifford E. May.

Eleventh row: Darwin William Christenson, Samuel N. Hart, Loran E. Burdick, John R. Anderson, Richard R. Rawson, Orvan D. Hinton, Ray Arthur Sparks.

MISSIONARIES ENTERING THE MISSIONARY HOME MAY 16, AND DEPARTING MAY 25, 1949
(Bottom picture)

Reading from left to right, first row: Robert W. Smith, John Lee Ludvigson, Rilla H. Lee, Don B. Colton, director; Rama Nield, George Stringham, Sheldon Schofield.

Second row: Harold E. Brough, Louisa W. Brough, Gordon Righter, Allen Glad, J. Vance Miller, Gaan Lindsay, Lydia V. Tuttle, Ormus H. Tuttle.

Third row: Glen LaMar Russell, Wanda Campbell, Elsie Nadine Blau, Ethana Johnson, Marjorie Burgen, Squires Poelman, Dean W. Cluff, Robert J. Tingey.

Fourth row: Lenore Follows, Robert M. Haynie, J. Ryan Richardson, Eldon Barnes, Alta Christensen, Boyd R. Lemon, John D. Webster, Jack C. Christensen.

Fifth row: Preston Hunt, Emmett P. Greenwell, Lemaun Webster, Spencer Hawkins, Carl S. Cottam, Richard S. Baughman, Donald A. Thayne, Stanley W. Belpap.



All the Answers

(Continued from page 464)
that the gift of choice is still with us if we are willing to accept it.

As I write, I am wondering if this is all so vague and general that it will be of little help to you. Quick to mind comes a suggestion that was given to me a few years ago by a great man—now dead:

"If you will listen to the still small voice," he said, "it will give you peaceful guidance. If you ask a question prayerfully, the right answer will always be the first answer that comes to your mind. However," he admitted, "sometimes thoughts come so quick and fast that you may not be able to tell which actually came first. If this is so, then you must release from your thinking all ulterior motive—all selfishness. The answer will stand clear, and your mind will be filled with light."

Another very thoughtful and kind man told me the other day that when he is considering a course of action he asks himself these questions:

1. What do I want ultimately from life?
2. What will result from following the course I contemplate?
3. Are these results in harmony with the big aims of my life?

If the final answer is satisfactory, he goes forward with his plans. If not, he rejects them.

There are other methods. One of my favorites has always been to "sleep on it"—having faith that when morning comes "early and bright with dew," the answer will be there, and it will be completely acceptable to me.

Unfortunately perhaps, many of us do not go through involved thought processes. An emotion, a desire, a habit is roused, and we win or lose according to our short- or long-sightedness—according to our ingrained sense of values. With this in mind, tell your friends to work at establishing fundamental values in their lives and actions.

REMEMBER always that conscience undergoes the same growth as other attributes. At the height of his mortal greatness, Brigham Young once said that as he tried to follow his conscience it became more exacting. He found that what was right for him one day was not quite

(Concluded on page 466)

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ALL THE ANSWERS

(Concluded from page 465)

good enough for him the next. This is always the path of progress. That is why the suggestion is made that each must find out what is right for himself—must study correct principles and apply them to his own problems. This process may seem a little lonely, but it is the only safe way.

In this regard a very accomplished artist told me that if I liked a picture—if it did something fine

and uplifting for me—it was a good picture for me. Then he suggested that if I studied and grew in my powers of discrimination, another year I might like a much better picture, and then the first picture might seem a poor picture for me.

The same process goes on in our appreciation of music, drama, literature—in our spiritual development—even in our sense of moral values. There are good morals for us, and then as we grow, there are

better morals. We must all start and improve from exactly where we are in our understanding and satisfactions. It is no use asking a beginner in music to play Chopin's "Revolutionary Etude." It is senseless to hope that an amateur cartoonist will paint a fine oil portrait. It is equally foolish to expect the highest self-abnegation from a spiritually undeveloped youngster.

You are supremely happy, Betsy dear, and life before you seems like summer glory. It is easy for you to feel humble and grateful for this great gift of love. If you and Paul will serve this gift whole-souled and build your life among others who serve it—if you will find out where you stand and keep your lives moving in an upward direction—all will be well with you.

I've wandered a long way from your party but tell all of those lovely girls who sat at your feet and "oh'd and ah'd" over your gorgeous pressure cooker not to worry solely about the letter of the law. Tell them to seek the spirit also. Tell them to find the basic principles involved and let those principles operate in their lives for their joy and salvation—no matter what their problems.

Bless you, Betsy. I am sure that goodness will follow you all the days of your life, because the desires of your heart are good. These righteous desires will strengthen the still small voice within you. Listen to it closely, for only from this inner voice, will you obtain "all the answers."

My deepest love to you,

Mary Brentnall

These Times

(Concluded from page 419)

1903 is hopeful. Public issues have involved the question of Socialism. But the agrarian dream of free, cheap land on an expanding continent has partially "carried over" into the corporate and governmental structure. But we cannot live on its memory. Whither individualism? As a basic ingredient of democracy can it receive fuller recognition in the corporate-union structure? Or can political democracy survive without an economic-social basis? Will the ninety-eight percent of this year's class retain their names, personalities, characters? Or will they be known only as "manpower" or "civil servants?" The worth of souls is great, especially in these times.

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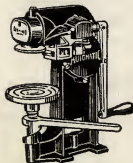
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(Continued from page 433)

sin. Occasionally, *would-be authorities* publish the vicious thought that the unmarried have the right of sex expression. But you know that good society does not tolerate it, and you know that in the light of God's commandments such a doctrine is inspired by Satan himself. It is part of his plan to destroy mankind. The Lord said, "Thou shalt not commit adultery."

"No self-respecting young man or woman would tolerate the violation of chastity on the part of a sweetheart with someone else." (Henderson, *op. cit.*) No real husband would give his wife to another. No true wife would advocate her husband's looseness. Lovers who break this commandment lose their confidence in each other, their own self-respect; and disappointment, jealousy, and suspicion rob their married life of the joy they would have known had they waited for love's righteous fulfillment. They will always wish they had kept chastity sacred. Only the wicked think the law of chastity can be overthrown. Law is inexorable. You cannot change it, and just as surely as a law is broken, the penalty must be paid. Too much cannot be said of the evils of unchastity.

You must not be deceived by false standards and false practices no matter how enticingly they are presented on the screen, in current magazine stories, novels, and other publications. Many of these stories center around the glamor girl who lives in luxury, attends numerous cocktail parties, smokes and drinks, and observes no standard of moral cleanliness. She discards the "wrong" husband presumably for the "right" one, decides that to bear children is foolish and unnecessary, and determines that the great objective of life is to gratify immediate, selfish, personal wishes no matter into what unconventional social situations it may lead her.

These are cheap counterfeits; they have nothing of permanent value. Compare the sad plight of these girls in their insecurity and unhappiness with the joy felt by a Latter-day Saint girl of my acquaintance. After the temple marriage ceremony which had made her and her sweetheart man and wife forever, she heard him say to a

"LOVINGLY YOURS"

friend, "I feel as if Mary had been given to me by the Lord himself."

A happily married M Man said, "In finding my wife I looked over the field of girls and without any emotion whatsoever eliminated all who did not come up to our Church standards in ideals, aspirations, faith, and conduct. From among the rest I made my dates, and with them I worked on committees, attended all kinds of meetings and parties, discussed religion, home, and fam-

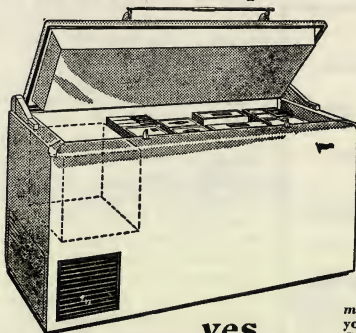
ily, and finally selected the one who possessed the qualities I was seeking in a wife. It was a glorious experience to fall in love with her. That is quite a different thing from just marrying someone." He was marrying the right life as well as the right girl. Those who pay the price may claim it.

Some have been heard to say, "What I do is my own affair. If I choose to pet or even indulge in sex expression before marriage, whose business is it?" The truth

(Concluded on page 468)

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"LOVINGLY YOURS"

(Concluded from page 467)

about the matter is, it is just about everybody's business. No one is a law unto himself, and to break down the moral fibre of society is no one's right. Truly each person is his brother's keeper, and to betray the confidence of one who trusts you is weak and cowardly, cruel return for their love and devotion. If your friends never find out, you must still suffer the penalty of sin. You have cruelly cheated the girl you might have been. And what about the sorrow and shame suffered by those who love you best?

THE home is a laboratory where members of the family learn to control their anger, hate, jealousy, love. The home is a miniature democracy where each learns obedience to rules of conduct necessary for happy association of all members of the family. Family loyalty, cooperation, sharing with others, respecting the rights of others, and the reward of sacrificing personal desires for the good of all are difficult things to learn. The home of your youth should give you this training.

Keep the channel of communication between you and your mother open. Confide in her and seek her counsel. Don't permit yourself to accept as truth any of the many harmful philosophies that are circulated sometimes by those who should know better. One girl and her mother made a pact: the mother was to listen to her daughter's queries and comments which might include some questionable statements on new philosophy about life without exploding, and the daughter was to respect the mother's knowledge and wisdom as they talked it over. If the mother were not sure of the correct answer, they together sought counsel from one who was an authority on the subject. There were no barriers between this mother and her red-blooded, twentieth century, American daughter. Someone said that motherhood is the noblest career of all for a woman.

"Dream, O youth, dream nobly and manfully, and your dreams shall be your prophets." Teen-agers, these are the days in which to dream of thrilling tomorrows. Dream and set about to make those dreams come true. Have the courage of

your convictions. Be modest in dress and manner, subtle in your preferences. Boys say that some girls are too obvious. Be a good, sweet influence in your boy friend's life. Go home early; finish the date happily. Remember the parked car may become a trap. When your date is over, go home and say good-night wisely.

One girl's formula for a good time is impressive. She says, "When I am dressed and ready for my date, I take a few moments to kneel by my bed and ask my Heavenly Father to help us have a happy time, and keep us from harm and danger." She says, "It works." Surely, the "Lord is mindful of his own." He will guide, inspire, and assist you in all your righteous decisions. Call upon him constantly, keep his commandments, and all will be well.

The leaders of our great Church have plainly taught that it is the sacred obligation of you women and girls everywhere to guard and cherish your precious chastity. You girls will become the mothers of the next generation and in large measure will set the moral, economic, and spiritual peace of your home. You will be satisfied with nothing less than the best in moral integrity for your family. Wedded bliss is the most glorious of all life's joys. One day you will kneel with your chosen one in a holy temple, and as you thrill to the words of the temple marriage ceremony which will make your union eternal, you will feel joy in the realization that God's way is best. Speaking of her temple marriage, one girl who had maintained Church standards said, "Those few minutes were worth all my struggle." Those who marry worthily for time and eternity are given the sacred promise that they may achieve the highest degree of celestial glory and that there will be no end to their kingdom and their creative possibilities.

How very blest we are to possess these glorious truths, how fortunate the girl who is living her life according to these standards and how happy the young man to whom she gives her love and devotion! The words "Lovingly yours" are truly filled with deep significance. Selective seeking brings reward. May our Father's richest blessings attend you in your choosing.

The Social Security Act

(Continued from page 434)

cases were suspected of discharging veteran employees on the eve of their eligibility for retirement pensions. When private means fail, government always steps in. This is the history of popular government and the lesson to private enterprise! The upshot was the passage in 1935 of the federal social security act.

It is important to understand some of the main features of this far-reaching statute. It has four main features: (1) a system of *unemployment insurance* administered jointly with the forty-eight states, the territories, and the District of Columbia; (2) a scheme of *old age assistance*, or old age relief payments jointly administered with the states; (3) a system of *old age and survivors insurance* administered only by the federal government; (4) a scheme of *general public assistance* for special groups, administered on the same basis as the old age assistance noted in (2) above, including assistance for needy children, the blind, the physically handicapped, crippled children, and for maternal and child health services.

Unemployment Insurance. The unemployment insurance program varies from state to state. Usually from fourteen to twenty-six weeks' compensation at around twenty-five dollars a week is payable to employees in industries covered by the law. It is financed by payroll taxes of three percent, earmarked for this purpose in a federal-state Unemployment Trust Fund. On April 30, 1946, this fund contained over six and one-half billion dollars, with money coming in about twice as rapidly as it was being paid out—due to heavy employment. In times of heavy unemployment the situation can quickly reverse itself. The system has been open to considerable abuse by some individuals looking for a "free ride." This demonstrates that the problem of individual behavior is ever-present. Without vigor and morality in the community, the best-intended devices often serve contrary ends.

Old Age Assistance. This is the program of old age relief, based on federal-state funds, that members of the Church have been advised not to accept. The costs of this pro-

(Concluded on page 470)



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THE SOCIAL SECURITY ACT

(Concluded from page 469)

gram are very heavy in each state. In Utah it has run between twenty-five and thirty percent of total state outlays in recent years. The federal government will pay up to twenty-five dollars for each aged client each month in each state, provided the state will match it with twenty-five. In some states, individual monthly payments have reached eighty dollars, with the state adding the additional funds. Other states, primarily in the South, have paid as few as ten or twelve dollars a month. The average payment in 1946 was \$31.48, to 2,100,000 persons, about one-fifth of all persons in the country aged sixty-five and over. This feature of the social security act was thought to be temporary—relief to the aged who required it in the 1930's, with the eventual pressure to be relieved by the old age and survivors' insurance scheme, outlined below. However, old age assistance is still going strong. With old age "pension" clubs and other political organizations supporting it from coast-to-coast, it will probably have a long life. Nevertheless, it has to be viewed solely as a relief program, and as such, unsatisfactory, despite the efforts of its apologists to confuse its recipients and the general public by interpreting it as a matter of financial right, as in the case of old age insurance. The L.D.S. welfare *Handbook of Instructions* (January 1944 edition, p. 60) has this to say on the problem:

Old Age Assistance . . . is intended only for the needy aged, and is to be considered in precisely the same light as all other forms of public relief. IT SHOULD NOT BE CONFUSED WITH "FEDERAL OLD AGE AND SURVIVOR'S INSURANCE BENEFITS," as provided for under the Federal Social Security Act, or with Unemployment Compensation. THESE ARE LEGITIMATE FORMS OF INSURANCE AS DESCRIBED BELOW. IT IS IMPORTANT THAT THE DIFFERENCE BETWEEN THESE INSURANCE PLANS AND DIRECT PUBLIC RELIEF BE CLEARLY UNDERSTOOD.

Old Age and Survivors' Insurance. At the beginning of 1946, 41,500,000 workers were insured under this system. Annuities, based on contributions from employees and employers, are payable at age sixty-five to workers in covered in-

dustries. Ten years after the act went into effect, due to some shift in dollar values, there were twice as many persons on old age assistance (relief) than were drawing old age insurance, probably because, under the insurance-annuity scheme, the average payment (1946) to men was \$24.83, to women \$19.83, whereas old age relief averaged \$31.48! The amount an annuitant receives depends on the amount paid during the years of productive employment. The maximum in no case exceeds \$85 per month under the existing law. In 1946, 890,000 workers were entitled to old age insurance but did not draw payments, preferring (and able) to remain at work.

The other forms of public assistance required little comment: aid to the blind, dependent children, the crippled, and the handicapped.

AFTER a decade of experience with the social security act, as amended, it is clear that many revisions are needed. What is sound policy for the future? It is interesting to note that many of the labor organizations, such as John L. Lewis' United Mine Workers, are turning to production royalties and other devices in *private industry* for welfare funds, retirement benefits, and so forth. The policy addresses delivered by Wallace F. Bennett during 1949 as president of the National Association of Manufacturers have called private enterprise's at-

tention to the solid fact that often, in recent years, government has been doing (by default) what private business should have been doing in this field all the time. And, that if private enterprise cannot find ways and means to help solve the problems of economic security, during working years as well as after retirement, we can expect little else but for men to turn to government. Good sense, as well as past experience, seems to dictate that we must find ways and means to solve the problem of living together in industrial society. Tradition requires creative leadership and example from private individuals and groups. The efforts of the Church welfare plan are a notable example of a group effort. As well as treating the effects of the situation, industry, private groups, must get at the causes. Can a man or woman continue to be an active, effective member of society after sixty-five years? Is there some other future than the old rocking chair on the sunny side of the farmhouse porch? What uses can be found for 20,000,000 men and women in their sixties and beyond, by 1980? Will they be a healthier, more vigorous group than their predecessors of 1940? Should retirement age be revised upwards? The philosophy of the Church, that the integrity of the individual and his self-respect must be maintained, is basic. It finds increasing expression in the welfare plan. In strict honesty, the merits of individual initiative in (1) useful activity, (2) in spending a retirement check, in (3) living on government relief, or (4) with the help of a bishop's order will have to be courageously faced by all of us and improved upon, if possible, in the years ahead. Can we put our heads together and find productive outlets for what should be the most experienced, tempered, seasoned members of society? President Heber J. Grant often remarked, that a person's usefulness does not automatically and suddenly end at sixty-five. Does this suggest the needed model for education, industry, and other walks of life? What of the maxim, older men for wisdom, youth for action? How can modern society make profitable use, rather than maintain in idleness, our aging population?

COUNTRY SCENE

By J. Fabian Giroux

SOFTLY the stream through the meadow
winding,
Whispers the tune of a love abiding,
Whispers of peace, provender, and plenty.
Love for the land, for the land, unchanging,
Love for the fields of dew-crystaled clover,
Love for the sun—and a cool summer
shower.

Greens and yellows, painted with softness;
Lavender added—celinged with blue—
Mastery of nature—creator and lover,
Drawn from a palette eternally new.

Solitude and space, where the soul like the
stream,
Content with the pace, flows on in a dream.

Peter's Confession

(Continued from page 431)

problem under discussion. The reader will remember that in the Gospel of John an account is given of Andrew's bringing his brother Simon to Jesus for their first meeting. Here it is according to the Authorized Version:

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. (John 1:42. Italics author's.)

When Joseph Smith was revising the Gospel of John by the spirit of revelation, he corrected this passage to read thus:

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus. (Italics author's.)

For Latter-day Saints, at least, we find here an interesting addition to our knowledge. Jesus was doubtless speaking in Aramaic when he called Simon by the name *Cephas* (better, *Kepha*). It became advisable for John to interpret this Aramaic name for the benefit of non-Jewish readers of his gospel. Hence the explanatory words: "... which is, by interpretation, a seer, or a stone." Now let us apply the knowledge that Cephas means seer as well as stone to the elucidation of Matthew 16:16. If Jesus said the words recorded here in his native Aramaic, which is quite probable, we would read in part: "Also I say to thee, that thou art Kepha: and upon this Kepha I will build my church; ..."

The Roman Church takes this to mean, in reference to Simon, "... thou art a rock: and upon this rock I will build my church; ..." Hence the interpretation that Christ would build his church upon Simon Peter in a unique and very special sense.

But using the other meaning of "seer" for *Kepha* given us by Joseph Smith and by assuming that Jesus was making a play on words, we have the very striking rendering: "... thou art a seer: and upon this rock [principle of seership] I will build my church; ..." The reader should not be shocked when

(Continued on page 472)

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THE IMPROVEMENT ERA

MINER MIKE says:

"The papers tell us about cuts in the prices of our metals. It kind of worries me. Wage rates and taxes are still as high as they were last year and now income has dropped ... it must be a real headache for the operators! All I can do is to see that I really give a full eight hour's work for my pay."



UTAH MINING ASSOCIATION

PETER'S CONFESSION

(Continued from page 471)

I intimate that Jesus may have made a play on words.*

Other interpretations based on the Prophet's explanation could be given, but there is little doubt that the meaning of seer was to be associated with the Aramaic appellation *Kepha* or *Cephas*, as we say it, bestowed on Simon by Jesus. For example we might render: "... thou art *Kepha* [bold, firm rock-like character]: and upon this rock [principle of seership] I will build my church; ..."

WHILE studying the problems discussed in this article, I came upon a very interesting comment on the Aramaic word *kepha* by George M. Lamsa, a native Assyrian, who was born and reared in the land from which Abraham migrated to Palestine. He was educated in Persia and Turkey as well as in this country, and has written extensively on the New Testament from the point of view of a native Aramean. In his *New Testament Commentary* p. 265, he says:

The Aramaic word *kepa* (*cepa*) "rock," is often used symbolically, suggesting protection and shelter. One often hears people say: "He has been a rock behind me," which means "he has supported me." "God is my rock" means "God is my shelter or support." Rock also means "truth." "On this rock will I build my church" means "on this truth will I build my church."

This statement is given for what it is worth and illustrates another interpretation of the rock.

There are those who may ask Latter-day Saints why their interpretation of the rock was seldom or never suggested before. The answer is simple. Very few would think of seership when the spirit of apostasy had so permeated the early Church that this precious gift was lost. The essence of the teaching of Mormonism is that it is now restored and is present in the Church today.

The teaching of the Doctrine and Covenants concerning the rock upon which the Lord will build deserves our attention. The rock is mentioned eleven times in this modern

scripture, but one of these is a literal quotation from Matthew 16:18. In Doctrine and Covenants 6:34 we find "... for if ye are built upon my rock, they [earth and hell] cannot prevail." Also:

... whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them. (*Ibid.*, 10:69.)

In the following citations it seems clear that by rock the gospel is meant:

... until you shall have my word, my rock, my church, and my gospel. ... (*Ibid.*, 11:16.)

Build upon my rock, which is my gospel; [Notice that in verse 25 the Lord continues: "Deny not the spirit of revelation, nor the spirit of prophecy; ..."] (*Ibid.* 24.)

... the foundation of my church, my gospel, and my rock.

Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you. (*Ibid.*, 18:4, 5.)

... my gospel ... , and my rock, and my salvation. (*Ibid.* 17.)

... this is my gospel; ...

They Honor Their Gleaners

(Concluded from page 426)

as a whole. Sister Sarah O. Bowen, stake president of Oquirrh Y. W. M.I.A., states that the program unquestionably has been instrumental in helping girls become better Latter-day Saints.

ON May 5, eleven Honor Gleaners qualified for special recognition at a ball given by the stake for their achievement during the 1948-1949 season. They all earned their honors by living up to qualifications worthy of Latter-day Saint young womanhood. In addition a special Honor Gleaner night has been held for the girls and their mothers.

Interestingly enough Pleasant Green Ward of Oquirrh Stake boasts a Y.M.M.I.A. superintendency who are all Master M Men, an enviable accomplishment. And more than that, the wives of two of the superintendents are also Golden Gleaners.

Certainly, congratulations are in order for Oquirrh Stake for the stimulation that has gone and continues to go into making the M.I.A. program effective in the lives of its leaders and youth.

And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you. (*Ibid.*, 33:12-13.)

It is quite obvious that in these citations the Lord is alluding to the rock as the gospel in a very broad sense. There need be no difficulty for us because there can be no living gospel without the gifts of seership and revelation. However, we have another allusion to rock:

... I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fail. (*Ibid.*, 50:44.)

Here, it will be noticed, there is no reference to the "gates of hell," and the passage may have no allusion at all to Matthew 16:18. The Lord is spoken of as the rock or stone in the sense we find in Ephesians 2:20 and I Peter 2:4, 6, 7, 8.

In the Book of Mormon, the rock is defined as our Lord's doctrine. (See III Nephi 11:39; 18:12-13.)

There are those who believe that Jesus spoke his famous words to Simon Peter in Greek. Now let us discuss the problem from this angle. If the Savior spoke in Greek, he said, following the best Greek text:

And I tell you, you are *Petros* and upon this *petra* I will build my church, ... (Italics author's.)

It seems quite obvious that the combination *Petros-petra* is, again, a play on words. But in this instance, unlike the combination *Kepha-Kepha*, in the Aramaic version quoted above, both of these words are not feminine in gender. *Petros*, from whence we get the proper noun Peter, is masculine in gender. If *Petros* is Peter the man, bold and rock-like in character, what is meant by the feminine *petra*? A. Plummer, the great English New Testament expert, thought that *petra* was impossible because Peter was a man and required a masculine form, *Petros*. (See A. T. Robertson, *Epochs in the Life of Simon Peter*, Scribner's, p. 75.) Robertson (*Ibid.*), a Protestant scholar, thought that if a choice had to be made as to the meaning of *petra*, it lay between Peter and the confession of faith of Peter or a combination of the two. Nevertheless, he was far from convinced that it was Peter.

(To be concluded)

*A. T. Robertson, a noted authority on the Greek New Testament, says, "The ancients did not smile because a pun was made. It was merely a neat turn of speech and was very common. So Jesus says to Thomas, ...". Robertson then adds as an example the words in Greek of "... be not faithless, but believing" of John 20:27. (A Grammar of the Greek New Testament in the Light of Historical Research, Fifth Edition, p. 1201.)

Composers of Peteetneet

(Continued from page 438)

High School, then returned to Payson to found a beautiful canyon resort in Payson Canyon which he and his sons called Townsend's Park (today known as Maple Dell, property of the Boy Scouts).

WHEN Elder Townsend was twenty-eight years of age and William Clayson nine years older, they served in the superintendency of the Sunday School. The two collaborated on the writing of many popular hymns. The *Deseret Sunday School Song Book* contains fourteen of Brother Townsend's lyrics, many of which are in the current *Hymns*. All of his hymn lyrics set forth the plea of a good teacher. His "Kind Words Are Sweet Tones of the Heart," with music by Ebenezer Beesley, he said was his best sermon. Throughout the ninety odd years of his life he was well-beloved by his students and Church associates.

The year following the first camp made along the Peteetneet another man was born who was to make his mark in Utah music. O. P. Huish came to Utah with his parents and settled in Payson. He was but a few years younger than the two other musicians, born in 1851 in England. He was a member of a musical family, seven boys and a girl, which conducted a brass band within their own fireside. This was called the Huish band and later expanded to include other members from the town. Here was an opportunity for young Orson Pratt Huish to pick up much knowledge of music, and later to compose some three hundred numbers, both words and music. He painted many beautiful landscapes and became a photographer by profession. He was self-taught in many lines of art and wrote verse upon every conceivable subject, using everyday occurrences and thoughts for inspiration. He has three hymns in the *Deseret Sunday School Song Book*, credit going to him for both words and music. One of these is "Guide Me to Thee," an immortal hymn which was a favorite of President Heber J. Grant, and was sung at his funeral. Copies of his "Every Day a Mother's Day" were once given to every mother present at

(Concluded on page 474)

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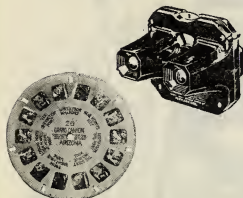
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COMPOSERS OF PETEEETNEET

(Concluded from page 473)

Mother's Day services in many L.D.S. wards. He is also writer of the Payson High School cheer song which has been sung by hundreds of students and is today as popular as ever. During his eightieth year he wrote a funeral song called "Blessed Are the Dead" which was used at his own funeral a year later. Orson Huish was one of our most versatile and accomplished composers, having the unique ability to write both words and music to his songs.

Now in 1874, a short time before these men had begun to compose, a child was born in Payson who was to shine more brightly than any other man of his time in his chosen field of music. He was John J. McClellan, a man whose name is synonymous with the pipe organ.

As a boy he was fascinated with the little organ which had been brought to the Payson Tabernacle by team from the railhead in Lehi. He was often present when John Done, Sr., played and William Clayton led the singing. Sometimes he would be allowed to work the lever that helped expand the sound into the gallery. After meetings, John would often run his fingers over the keys of the little organ, and one day he was allowed to place his feet on the pedals and push air into the reeds while his fingers sought a little melody.

STORM ALONG THE SWEETWATER

(Continued from page 440)

but just as powerful were the prayers carried about in four hundred hearts. Their Lord, who had brought them this far, would surely never desert them now. But who can speak of hunger and cold and doubt. Who can tell of slow death within the heart.

Towards evening of the first day the storm quit with a suddenness that was startling. Hope blossomed again in the hearts of the Saints and men left camp hunting for deer or other game. They came back with nothing. It was too soon after the storm. No game was yet foraging about.

Ann trudged through the depth of snow, desiring only the company of others. Talking to anyone would

Brother Done was his first teacher, and at the age of eleven young John McClellan sometimes took his place as organist. When he was seventeen, he left Utah to further his musical studies, and from that date on he was a brilliant star in the world of music, studying in Europe as well as in the eastern states of America.

When he returned to Salt Lake City, he became Tabernacle organist and director of the Salt Lake Opera Company. He married Mary Douglass, a Payson girl, and was the father of five children. Death cut his career short in 1925 at the age of fifty-one.

More than any other man probably, John J. McClellan is responsible for the popularity of the organ in our wards today, having the uncanny ability to read the faces of his listeners and play music that would appeal to his audiences. His "Sweet is the Work" is most widely known, being the signature melody of many of the Church's radio broadcasts.

And so, as this centennial year of Utah County is approached we wish to do honor to Utah and her accomplishments, remembering these four men, great men all—who called Utah County "home." They gave to their Church of their talents, but it was through work in their Church their talents were developed.

ease the anxiety and loneliness of having Tom gone. Everywhere she went, the talk ran to the supply train and the chances of Tom and Dai finding them. It was a spiritless camp that night, and four oxen were killed with a reluctance felt by all. Happiest were the young children, knowing nothing of the fight for life being waged on the banks of the Sweetwater.

THE black and starless night enveloped the camp, finding few Saints in need of sleep or desiring rest. With ragged nerves each man strained his ears to catch the slightest sound of approaching wagons. It was to no avail. Morning dawned, and hope lay cold in their hearts. Hunters were again on the



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trail of deer, antelope, and bear but returned with little or nothing to exhibit.

Noon passed. The afternoon waned into evening. Butchering the last of the oxen was delayed until the final moment. Groups of Saints were huddled about a fire in the center of the camp. In their manner was the leaden acceptance of disaster.

Suddenly the shout rang down through the woods, "Here they come! Here they come!" Men standing watch on the far knoll scurried towards camp. Frenzied happiness filled their voices, and the cry was repeated again and again, first with joy and then with a prayerful thankfulness to God.

Drifting with the crowd along the upper slope, Ann felt tears sting her eyes and momentarily blind her. Nearly exhausted she topped the knoll and saw them coming, Tom and Dai in the lead. For a minute immense relief caused her to cry openly.

Then with a final controlled calmness, she cleared her eyes and walked towards Tom who had dismounted and was surrounded by jubilant men. Turning about, he saw her and grinned. With a confidence born of deep understanding, Ann walked directly into his arms.

Health and World Peace

(Continued from page 441)

to continued peace. Will the present plans, even though backed by the United Nations, succeed where the others failed? Must some other stimulus to peace that has never yet been tried, be utilized to allay hatreds and curb ambitions of nations? It would be a wonderful thing to know the answers to these questions.

Dr. Parran said further: "We cannot solve one economic or social problem alone; there must be an integrated approach." He emphasized the statement of Mr. Fossdick, that there must be "rallying points of unity, centers around which men of differing cultures and faiths can combine." These statements indicate that there must be a fundamental sincerity and a spiritual approach, in order to insure success in this immense project.

Our country has demonstrated its

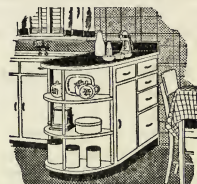
(Concluded on page 476)

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"TWO PERSONS ... ONE CHARGE"

HEALTH AND WORLD PEACE

(Concluded from page 475)

military, scientific, and economic leadership, during and since the recent war. It is now in a position to do more for the future peace of the world than any other nation, or than any other nation in history has been. If it can succeed with its present prestige, we have a hopeful outlook. But many doubt that enduring peace can come from our scientific and economic efforts alone, even with prolonged military control. The world is suspicious of our motives, skeptical of our sincerity, and the world press accuses us of playing politics. There is no unity of purpose because all the great nations are suspicious of each other's motives. Each feels that the other is "holding back," and is fighting for its own selfish interests, instead of for world security. This attitude so far has prevented the satisfactory solution of even one major world problem.

ARMIES of all nations in the course of their invasion of conquered countries, have practised the looting of private homes and public places; moral debaucheries have been widespread; drunkenness has been almost universal and has led to the committing of crimes that have become international incidents. There has been utter disregard, often, for the rights and interests of the conquered by the conquerors, and this has been true of almost all nations. The nations which were beaten in this war, early in the war, were the aggressors, and during their period of success, wholesale torture, starvation, and murder were practised. In retaliation, millions of men are now held in slave labor by some of the conquering nations, thereby increasing the hatreds. Starvation is still widespread, and black markets flourish, supplied by materials that have been filched from government stores. These latter operations have been carried out on a huge scale, according to men who are in a position to know, and the culpability of many officers and men is known. Individual and wholesale greed and graft have been practised by almost all nations. Some have been much worse than others, but none is free from guilt in these respects.

You say, "These things are a

part of war; they have always been and always will be a part of war; and there is no use trying to change them." The truth of these statements is admitted, but not the conclusion that nothing can be done. The existence of these conditions, more than any other factors, is the reason for failures to prevent recurrence of wars in the past. They are likely to prevent success of present plans for peace, including the world health movement.

Greed, starvation, concentration camp abuses, slave labor, and wholesale murder can and probably will be still practised. Hatreds will persist, and wars will return. To overcome these conditions seems an impossible task in our present state of international suspicion. And yet these are the things that must be abolished before permanent peace and security among nations can be assured.

There must be, therefore, moral leadership established, recognized, and respected, before an effective start can be made. A leader-nation can't stoop to those things and still lead the world to peace by scientific and economic projects, even of the highest order. If our moral leadership had kept pace with our military, economic, and scientific leadership, our world problems would not loom so large today. If every boy and

every officer representing our country had been a unit of integrity and moral character, we would have the respect of the nations, and our plans for peace would be given greater consideration than is accorded them now.

A news commentator* has emphasized the enormous responsibility that inevitably goes with leadership. This is true in the home, in the community, and certainly in our national and international relationships. There are certain things that just can't be ignored if leadership is to survive and be respected. An example was given by the commentator, who said that one-third of a recent huge loan to Britain, had already been spent for tobacco. In view of her desperate economic condition and her place of responsibility in world affairs, it would seem incredible that her leaders would permit the literal burning up of hundreds of millions of dollars essential to her existence in so irresponsible a fashion. Here is certainly an example of failure in leadership.

Is the solution of the problem of enduring peace possible in view of the difficulties encountered? Comparable problems can be settled between men and communities by using the Golden Rule as a basis of settlement. National and international problems can be settled in the same way by a display of national and international integrity. Such a basis of settlement is indispensable, and when leadership recognizes the fact, success is possible.

By all means the movement for world health betterment should go on. Here is certainly a sincere effort to improve the condition of the world, that should serve as an example in other fields. It may be a wedge to dislodge some of the hatreds caused by past mistakes—all credit to our economic and scientific leaders for their efforts in this field! Already many of our outstanding medical men have enlisted in this new project, and it would seem that it has been successfully launched and is destined to accomplish untold good in a devastated world. It gives new hope and arouses new ambition for a better world.

*James Abbe, news commentator; broadcast of March 28, 1947

A MEMORY

By Verda P. Bollschweiler

She crept into our inmost hearts
With her gentle, lovely ways,
Her humility was beautiful,
Her friendship blessed our days.

No task was ever greater
Than her shoulders small could bear,
She loved her Heavenly Father
And she sought his help in prayer.

God touched her soul and kindled it
With a spark that was divine,
And now he's taken her back home—
Bereft your heart and mine.

And no matter what his reasons are
For taking her away,
We must learn to say, "Thy will be done,"
And thank him when we pray

For these gifts so precious and sublime
He gives us without end,
Of laughing, working, crying
And praying with a friend.

THE EDITOR'S PAGE

(Concluded from page 429)

enacted for our government may be such as he would be pleased to endorse.

I pray that this people may go on exercising a power for the blessing of the children of men in this land that will be felt from shore to shore, and from border to border. I am grateful that I belong to a Church that has been directed by our Heavenly Father to observe the constitutional law of the land. I am grateful that those men who have led this Church have been inspired by the Lord to teach obedience to law. I am thankful that we have the word of our Heavenly Father that we should select good men, and honorable men, and that the franchise that we are blessed with shall be exercised in the interest of orderly government, and in the interest of the perpetuation of a system of laws that shall continue peace and contentment and satisfaction to all

who dwell in this land. Today, let us draw near unto the Lord, and we will honor him and honor the government that he has prepared for us, under which we live and in which we have part in protecting.

It is part of the plan and purpose of our Father that men may enjoy liberty and freedom, and that no group of individuals may array themselves against the rights and privileges of their fellows. I thank my Father in heaven for the knowledge that he loves liberty. I hope and pray that the Lord may help us that we may be worthy of our birthright, that we may live such pure and holy lives that the adversary will have no power to tempt us or direct us into evil paths, and that we may listen to the whisperings of that still small voice, to which all men are entitled, and know that voice when it shall come to us, for it will point us the way of peace and happiness and eternal life.

MISSION TO POLYNESIA

(Continued from page 437)

ON the 28th of June, 1844, a small schooner in the South Seas stopped by the island of Tubuai, and when the captain came ashore, he brought two letters addressed to Addison Pratt. With eager hands Addison took them, hoping that by some chance they might be from America—news about the Church and his family. But no! They were from Tahiti; one from Elders Rogers and Grouard, and the other from a Dr. Winslow, one of the passengers on the *Timoleon*. Although he was happy to hear from his friends, he could not help being disappointed.

On that same day of June 28, 1844, Addison's wife and four daughters, halfway around the world in Nauvoo, Illinois, were also thinking of their husband and father and wishing he were with them. On that day the whole world seemed to be rent into a million pieces.

Joseph Smith, their prophet, was in jail in Carthage. The governor of Illinois, who had pledged protection to him, was speaking at a public gathering of the people of Nauvoo,

when gunshots were heard from Carthage, and the Prophet and his brother, Hyrum, were murdered. Still unable to comprehend fully the horrible events that were occurring, Louisa and her daughters stood in the streets while the wagon containing the bodies of their martyred leaders passed by.

Then about dusk the report came that a thousand dollar reward had been offered for the head of the Prophet, and that the mob was at Warsaw, coming across the river. Louisa and the girls were terrified. If only Addison were there!

They talked of trying to hide but finally decided to go to bed, putting their trust in the Lord. Not a wink did Louisa sleep that night. Outside she could hear the sound of men and horses, rushing to and fro; the voices of officers shouting orders; the beating of drums.

Surely this must be the end of the Church, she thought, maybe the end of everything. But she could feel no anger or resentment. "I felt," she wrote, "the deepest humility before God. I thought continually of his words, 'Be still and know that I am God.'"

(To be continued)

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THE FORT ON THE FIRING LINE

(Continued from page 443)

UP the river twenty-five miles from the log fort, stood Mitchell's trading post. His son, Herndon, along with a Mr. Myric, had been killed on the reservation in the winter of 1879-80. The old man credited the Navajos with the murder, and down in his heart he cherished a pronounced bitterness towards them. The Piutes, ten times more insolent than the Navajos dared to be, had no better standing at the post than the tribe across the river, and relations between them and Mitchell were always badly strained. In the spring of 1882, they suddenly reached a breaking point when hot words led to a flourish of guns and then an exchange of shots.

Mitchell ordered a detachment of soldiers to come posthaste from Fort Lewis for the upholding of his dignity and the maintenance of his rights. The Piutes withdrew in ugly humor to register their fuming emotions in the indiscriminate slaughter of cattle belonging to the people of Bluff. Nothing could be more disturbing to the Navajos than the appearance of soldiers on their border, and when the uniformed fighting men came into view, they drew back with their livestock towards the interior of the reservation. But they found it a difficult matter to crowd with their herds onto the ranges of their self-assertive neighbors, and a comparatively easy matter to move over to the range of the peace-pleading Mormons, and their sheep began to strip the country around Bluff of every spear of grass.

The mission was always woefully vulnerable to the bad humor of all the unprincipled men and all the unstable elements around it, yet however discreet and diplomatic it had to be to keep in good favor with the savages, it had all the same, to maintain an aggressive fight every day and night to hold its own and to outgeneral the surprise plots being framed against it. These flocks of Navajo sheep took a stranglehold on them which they knew they could not survive for many weeks. It would deprive them of horses to work or to ride, of cows to milk, and it would constitute a precedent which could not fail to starve them out of the country.

The Mormons met in council and

decided to send a man at once to the nearest Indian agent on the reservation, begging that the sheep be called back to their own side of the river. In an hour of dark discouragement their representative returned, reporting that the agent had informed him in surly tones that the Navajos had as much right to graze the north side of the river as anyone else.

Were they whipped? Would they have to give up and go, leaving their hard-earned Cribs and fields and homes and hopes and move out? They would surely have to find a way to move the invading sheep or move themselves.

THEY met in council again. They prayed. Then the bishop and his co-workers seemed to rise to the occasion with wise suggestions, and with inspiring resolution. They would go boldly over the head of that Indian agent who had pronounced against them, but they would go humbly as on their knees in distress of pleading to higher authority, praying for deliverance from this unbearable imposition. Everybody in the fort prayed that their delegate would have charm to win favor. When word came that the higher authority had listened with sympathy and ordered the intruding sheep back to their own territory, deep gratitude prevailed in the fort.

The San Juan Co-op, with its slow-crawling freight outfits of six-horse pony teams and two wagons, traveled back and forth regularly over that long slim road to Durango, and it gradually became a substantial source of revenue. Their increasing trade with the Indians gave each stockholder a freighting job at regular intervals. They loaded out with pelts and wool and blankets, and loaded back with flour and merchandise for themselves and for the store. The business looked so promising that William Hyde put up a store on the river ten miles below Bluff, at what is known as Rincone, the corner where the pioneer company had to make a road up San Juan Hill.

This Rincone store, although it was begun with the best of intentions, was contrary to the advice of Erastus Snow for the people to stay together. However much justification there seemed to be for making

the store at the time, it was destined to result in the greatest tragedy of the mission.

These stores with their tempting display of goods, and their indispensable custom of barter and pawning, became danger points of contact where unforeseen friction might develop explosive temperatures on short notice. The Indians would crowd the store lobbies, looking for anything on which they could put their sly hands, and trouble would have started often with the Navajos but for the influence of men like Jim Joe.

Once when five dollars went mysteriously from sight, and every Navajo in the store swore he was innocent, Kumen Jones sent for Jim Joe who listened indignantly, and going with long strides to the store made Long John return the money. The face of Jim Joe, full-blooded Navajo, with light-brown eyes and eagle-beak nose, was always welcome in Bluff. Holding to standards of honor high above the masses of humanity whatever their shade, he was yet, like other reformers, able to make but little impression on his own degenerate people.

Both tribes made it an essential part of their business to steal whenever they could find or make an opportunity. They preyed on each other as they had done for ages along the river, especially around this crossing, but the Mormons had livestock and imported goods which were peculiarly attractive, somehow more worth taking, and they hadn't learned to keep watch on their possessions day and night. Also the Mormons did not go on the warpath because of their losses.

Old Nucki, the picture of guileless honesty, would inquire often how many days it was till Sunday, and being pleased with the old man's interest in matters so important to them, the people would always tell him. How foolish they felt when they discovered his reason for wanting to know, for they discovered that he was driving away their cattle and butchering their milk cows while they were worshipping unsuspectingly in the old log meetinghouse. Not only impious Frank, but the long-faced Nucki! It was still a vexed question whether the little flower of friendship could survive among such rank thistles as this.

(To be continued)

This Month With

CHURCH PUBLICATIONS

The Relief Society Magazine . . .

THE July *Relief Society Magazine* has some special features that will prove of interest to all members of the family: For Those Who Come After by Anna Prince Redd, A Tribute to the Pioneer Mother by Lucy Fryer Vance, The Land of the High Uintahs by Olive W. Burt, Table Settings for the Canyon by Mary Grant Judd as well as other valuable articles for the home. The poetry features the frontispiece, Pioneer Mother by Ruth H. Chadwick, as well as other poetry of exceptional merit.

The Children's Friend . . .

THE July *Children's Friend* features some articles and stories on the Pioneers and the United States of America. The usual exceptional departments are carried forward, The April Primary conference talk by President J. Reuben Clark, Jr., is included in this issue. Chapter Five of the serial *The Ghost of Last Chance* by Dorothy Clapp Robinson runs in the magazine also. The youngest readers are also well taken care of in this issue of *The Children's Friend*.

The Instructor . . .

ELDER JOHN A. WIDTSOE of the Council of the Twelve writes of The Great Objective in the *Instructor* for July. There are biographical articles on General Superintendent Milton Bennion, his assistants, George R. Hill and A. Hamer Reiser, Wallace F. Bennett, general treasurer, Wendell J. Ashton, former general secretary, and Richard E. Folland, executive secretary of the Sunday Schools. There is a report of the centennial homecoming of all present and former members of the general board. With this issue Dr. Elfriede Frederick Brown begins a series of six articles on Food, Nutrition, Health, and Efficiency. Films for Your Library is discussed in the librarians' department. The usual Sunday School features abound, including lesson aids for Sunday Schools in September.

JULY 1949



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Your Page AND OURS

"Speak the Speech"

FROM Stockton, California, and from D. A. Stone came the following letter:

"I wish to place a request for the discussion of the word *program* in Your Page and Ours of the ERA.

"I find that many of our leading stake and ward officers, as well as prominent members use the word in various forms: pro-gram, pro-grum, pro-gum.

"Surely they are not all correct. This has been going on for years, and as I can observe, is getting no better.

Thanks, Elder Stone, for noting this error—which should be corrected. The first pronunciation you list is the correct one: pro-gram, with the accent on the first syllable and the a pronounced as in cat.

Glad to know that someone reads this little corner!—M.C.J.

Kenmore 17, New York

Gentlemen:

HAVE been reading THE IMPROVEMENT ERA the past six months and find it a delightful medium through which I am learning quite intimately about your truly wonderful people.

All my life I have been a student of religions, and now at eighty years there has come to my door the teachings and works of a people who seem to be trying to *live* as they *preach*; and whose teachings seem to me to be reflections from my own heart. *You should* understand something of what this means to me! Would that I were younger that I might cast my lot among you! In 1905 there was a great "crusade" against your people here in the East, as of course, you know, which I took with two big grains of salt, simply because you *were* people; and no people are all bad! Then, in November of 1917, two of your young mission boys stopped at my door and gave me your pamphlets. I saw then for the first time in my life "Mormon literature." I have studied all the great religions and formulated my own brand; then along comes Mormonism and I find I *am* a Mormon! Strange, isn't it?

Now I wish to speak to the "young elders" that have continued to visit me since the above mentioned date.

They are all charming young men. I find them interesting and instructive in their conversation. I think *we* will always be friends. And as representatives of your faith you may well be proud of them. Their youthful spirits and wholesome presence have been a source of real pleasure to me. In each I see something of my *only* brother that passed on at about their age. But enough of this—

I never could believe the Bible story ended with the prophets; never did believe that God had forgotten this continent—and I love to think that my beloved American Indians have a place in his great plan.

I now have your Book of Mormon and *What of the Mormons?* Is there something you might suggest for further reading? Of course I have not as yet, by any means, finished with these; but I don't expect to be writing you again.

Now about THE IMPROVEMENT ERA, I want to tell what I like very much about it.

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.
615 "F" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

I like the covers very much—the pictures move the heart. I like "Exploring the Universe" column, and I do like the "State of Morals" page (These Times). . . .

I think "Word Portraits" helped me to fix in my mind chapters of "Nephi" which I am now struggling with. The poetry page is fine. I like your stories, "The Fort on the Firing Line" and its like is very worth while for all thinking people—also "Mulek of Zarahemla," was a deeply stirring story; "The Spoken Word," and the "Cook's Corner."

Altogether it is a splendid magazine and I shall circulate it as widely as possible and am very thankful to have it.

I am almost ashamed of this long, long letter. I just couldn't stop before. One must speak what's in the heart.

With all best wishes and for success in the coming year,

(s) Mrs. Nellie Pease Callahan

Again I want to say—every page of your magazine is very worth while to any reader whatsoever his race or creed.

Golf Widow

"You think so much of your old golf game that you don't even remember when we were married."

"Of course I do, my dear; it was the day I sank that thirty-foot putt."

In The Rough

"Terrible links, caddie, terrible!"

"Sorry, sir, these are not the links—you got off them an hour ago."

Fancy Figuring

Golfer: "Boy, how many did I take to do that hole?"

Caddie: "I'm sorry, sir, I only went to a primary school."

Directional Finder

Golfer (far off in the rough): "Say, caddy, why do you keep looking at your watch?"

Caddy: "It isn't a watch, sir; it's a compass."

To the Brave

Native: "Sahib, I saw a lot of tiger tracks about a mile north of here."

Hunter: "Good! Which way is south?"

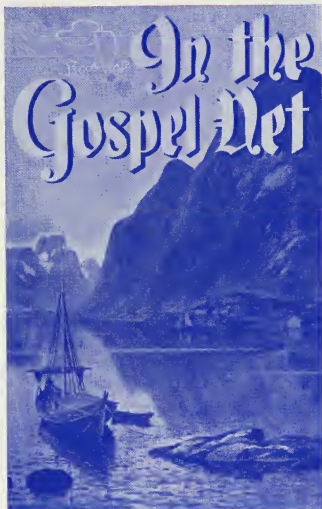
STUDIO CITY WARD CHOIR

Studio City Ward in San Fernando Stake has developed a ward choir which is making a commendable record. Professor Thomas Giles, formerly of the University of Utah faculty, is the organizer and director of the group which numbers forty-six voices out of a ward population of five hundred people. The group recently furnished the music at stake conference. In addition to Professor Giles the officers are: Rudolph E. Long, assistant director; Viro Bates, organist; J. Russell Allan, president; Peggy Lewis, secretary; Maizie Duffin, librarian; Zenda Luke, assistant librarian.—Submitted by David G. Watts.



In the Gospel Net

BY DR. JOHN A. WIDTSOE



This is the story of a woman, a seeker after truth, who, tossed by the waves of mysterious fate, was caught by the gospel net and carried into a far country, where, through the possession of eternal truth, though amidst much adversity, she and her family found unbounded happiness.

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